Volume IV Number 4

THE CROZER QUARTERLY

OCTOBER, 1927

ISSUED BY THE

Faculty of Crozer Theological Seminary

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Printed for CROZER THEOLOGICAL SEMINARY *by*

THE JUDSON PRESS, PHILADELPHIA

Price, 40 cents. Annual Subscription, $1.50, post free

EDWARD BAGBY POLLARD, Ph. D., D. D.

PROFESSOR POLLARD, the Managing Editor of THE CROZER QUARTERLY, died Tuesday night, July 12, after an illness of only a few days. He had secured, however, all the contributed articles for this issue, and had arranged for many of the book reviews. His special contributions in "Notes and Current Discussions" and in "Archæological and Critical Notes" will be missed by our readers. His wide range of reading, his scholarship in many fields, his power of clear expression, and his sense of humor specially fitted him for editorial work.

Doctor Pollard was born at Stevensburg, Va., October 9, 1864, son of Rev. John and Virginia Bagby Pollard. From birth he was reared in a minister's home of rare culture. At the age of twenty he won his bachelor's degree from Richmond College, now the University of Richmond. Two years later he received the master's degree, having specialized in the classics and in English literature. Choosing the Christian ministry as his life's work, he entered The Southern Baptist Theological Seminary, graduating in 1890. His first pastorate was with the Howard Avenue Baptist Church, New Haven, which gave him opportunity to do graduate work in Yale, specializing in Hebrew under the guidance of Professor William R. Harper. He won his doctor's degree in 1893. He then became pastor of the First Baptist Church, Roanoke, Va., where he remained three years. In 1896 he went abroad for travel and study, taking work specially in Berlin University. On his return he

became professor of Biblical Literature in Columbian (now George Washington) University. In 1902 he was called to the pastorate of the First Baptist Church, Georgetown, Ky., and from 1903-06, in addition to his pastoral work, he filled the chair of Biblical Literature in Georgetown College.

In 1906, the Trustees of Crozer Theological Seminary invited the experienced pastor and teacher and preacher to become professor of Homiletics. During more than twenty years he filled the chair with distinction. In addition to the exacting duties of the lecture room, he had resources and industry sufficient to lecture and preach almost every week and to contribute articles of permanent value to many denominational journals and periodicals. From 1910-12 he edited *Service,* a periodical of The American Baptist Publication Society; and from 1914-17 the *Baptist Commonwealth.* At the time of his death he was busily engaged in putting in final form for the press a biography of Luther Rice, whose life and work had a peculiar fascination for him.

THE CROZER QUARTERLY

Entered as second-class matter, December 21, 1923, at the post-office at Chester, Pa., under Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 21, 1923.

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Vol. IV OCTOBER, 1927 No. 4

PRESENT-DAY METHODS AND AIMS IN CHURCH HISTORY

Prof. R. E. E. HARKNESS

To how many of us does the word history call to memory the long weary hours spent in heartless toil and perhaps futile effort to record in mind an endless list of dates or the names of great personages—kings, ministers, generals, and leaders of men? To us it may have seemed but a record of facts to be tabulated and filed.

For very often history has been but the study of the wilful, selfish ambitions of men of position and fame. Research has been confined to documents, edicts of governments, letters, and manuscripts supposedly revealing the plottings and schemings of certain "powers." And, perchance, we have turned away from the subject as unattractive—dry as the dust that has gathered on the reams hidden in the depths of our ancient archives.

So has it been with the history of the church. At times, it must be confessed, it has seemed a mere apologia for a specific theological or sectarian position. In general it has been a presentation of Christianity as a body of truth, doctrine, or static entity which through the years has been rightly interpreted or misinterpreted, correctly applied or misapplied to certain

incidents in the life of the church, according as the creedal position of the historian himself might dictate. Interest has attached to the great leaders—men who have powerfully influenced the trend of church affairs. Councils have engaged our attention, and their pronouncements have been of vast significance. Documents have been studied, and the views of theologians, reformers, and teachers, whose names have been written large in the annals of the church, have demanded thorough and exhaustive examination and the most punctilious explanation.

I

The methods of history have changed, however, within the past fifty years. True it is that as a science it still treats of the activities of men and its chief interest is the human. But emphasis has passed from the dominance and secret ambitions of the master mind to the genetic forces that have created not only the man himself but the social order in which he is to be found. For every fact of history there arises the inquisitive WHY? For every event there is the search for the underlying causes. And in that survey is to be sought all those influences that may have affected the broad social conditions of any period —the increase of population, land-hunger, new discoveries whether upon land or sea or in the realm of thought—which, indeed may be consequent upon the former; the new ambitions, national or political, that may result therefrom; the changes in economic methods and situations that follow upon new inventions and advanced scientific achievements. In fact, the items of primary interest to the historian of the present day are those fundamental conditions and interests of the people in their struggle and effort to obtain the essential needs of life—physical, intellectual, spiritual. Thus contemporary history calls to its aid the findings of all kindred social sciences—economics, sociology, anthropology, psychology, and the others.

For instance, in the not far-distant past, we were taught

to explain the American Revolution merely as the rebellion of a liberty-loving people protesting against the deliberate, determined effort of a stubborn, autocratic English king attempting to force his unrepresented colonial subjects to pay taxes into his exchequer. That is one side of it. But today we envision two or more ambitious European nations battling for position and power on the new American continent—the victory of the rising Island people with their growing sea power; the rapid, almost sudden, development of a world empire with no experience of the past to guide them in its management; the misunderstandings of these kindred peoples—Englishmen at home and Englishmen over seas—due to the differing social order of the latter with its new needs and new methods politically and economically, born of an entirely new environment, with its vast sweep of territory, unlimited possibilities, enlarged freedom, and sense of security.

By some such method as this does the historian of today approach his problem.

In a corresponding manner the historian of the Christian church seeks to understand and present the facts of his enquiry. Every event, every factor of historical significance to him, has its causes. And those causes are to be found rooted largely in the soil of the social stratum. Religion itself, religion always, is the reaction of a people to their environment in their search for highest well-being and those possessions which they hold most dear. Wherever found, in whatever age and whatever part, it is ever this quest of human kind for the larger, more abundant life—complete supply of life's necessities, peace of mind and heart, satisfactions for the aspirations of the spirit. Every change, therefore, that comes into their natural habitat, every transformation of their mode of existence, every alteration of custom registers itself in its effects upon those ideals, hopes, and values that form the religious life.

Thus the Christian church cannot be studied apart from that deep, complex stream of the onward-flowing life of the

people with whom it has had to do. The church, theologically and institutionally, has ever been modified by the constantly varying, moving, fluctuating standards, customs, manners of life caused by the political, economic, and cultural transformations that inevitably occur with the passing generations. Ecclesiastical councils with their solemn pronouncements, the ponderous debates with their meaningless significance today, the theological contests waged over the eternal values in the use of single syllables, are all the results of this search for the satisfactions of human life in this ever-changing world. As the "sounding-board" of men's deepest needs the church reflects in any period of history the conditions in which they live, the problems and difficulties with which they must contend, the social complex in which their years are spent. As the servant of men in their most essential requirements; as the medium through which flows the healing ministry in the hour of their profoundest experiences; as the sanctuary of their secret hopes, ideals, yearnings, the church can be understood historically only as we understand the constantly moving, ebbing, flowing life of those who through the centuries have put their trust in her. Documents, creedal formulations, ecclesiastical organizations, periods of persecution and reform —even the great leader himself, in part at least—are all produced by this rising tide of human needs that sweeps aside the established order and *will* be served with larger freedom and increased privileges.

II

If then, church history must begin, as does all history, with the human element—a consideration of the great person—teacher, reformer, theologian, preacher, pope, or emperor with his records of councils, his creeds or sermons which have left the impress of his mind and thought upon the course of church progress, we must give attention to the soil that gave him birth, the culture that cradled him, the intellectual interests that

suckled him, the social order that nurtured him, the political atmosphere that surrounded him.

Great as he may have been, he had his antecedents. He must have been a child of his age. He was as much a creature of his time as he was the creator of it. He has had his inheritances—biological and social. For the historian it is not enough, then, merely to say, " There was a man sent from God whose name was John." We want to know not only from whence he was sent but also by what avenues he came. What has given him rise above his fellows and called forth his activities? We would look deep, not only for all those forces that have shaped and molded him from the hour of his birth, but also for all those that may in any way account for the structure of that social fabric into which his own life has been so intimately woven.

First we ask his nationality and the date of his birth that we may know his heritage and relate him to his contemporaries in persons and events. We stem the stream of manifold influences flowing out of the past that may have affected, perchance in slightest degree, the national life of which he is a part. What have been and are the international relationships? Has there been war or peace? What have been the communicating lines of trade and commerce? What the social or cultural interchanges that have marked the passing years? What national policies, ambitions, hopes, and endeavors have characterized the people in succeeding generations? What, in short, has been the nature of the whole political order of this nation of which he is a son?

Evidently, therefore, we must study this leader geographically. For it is exceedingly important that we should know this point, otherwise seemingly irrelevant perhaps for church history, if we are to know something of the occupation of the people and their means of livelihood. What is the situation of his homeland regarding exposure to possible attack from hostile forces? What are the channels and nature of cultural

contacts evident in the story of the years? Is it a maritime country or inland—shut off from access to the sea? Is it a series of mountain chains and narrow valleys—its inhabitants bottled up in comparatively small, isolated groups, hardened and toughened by the stern stress of daily toil—or is it a land of broad plains and flowing rivers, rich in natural resources and abounding in fertility and prosperity? Is it a land of peasants, eking out a pitiable existence or an urban population with its possible extremes of flagrant wealth and softening ease or of wasting poverty and tragedy of distress? Is it a land " rich in lore and old in story," strong in its traditions, seasoned in its culture, established in its institutions, or is it a new land, waiting yet to be explored, challenging conquest and development by the hardy pioneer and the hammer-strokes of the empire builder?

It follows that attention must be given to the various institutions through which the corporate life of the people is able to function. Here may be discovered the social forms and general machinery by which the group seeks to protect and perpetuate itself. Here also are revealed its real beliefs, conceptions, sense of values, moral judgments. In judicial systems, political organizations, industrial and commercial structures, educational, recreational, and religious facilities there are portrayed, as perhaps nowhere else, the social estimates of human worth and relationships, the practical emphases that indicate the actual standards by which men live.

The historian is naturally led then to inquire into the intellectual attitudes of the people at the period under investigation. What is their general world-view? he asks himself. With what scientific knowledge and equipment do they approach their problems and meet their experiences? Do they understand the physical laws of the material universe? The underlying principles of the economic system? The psychological factors of the complex social order? The fundamentals of the medical sciences? Is it an age of mental alertness and produc-

tivity resulting in intellectual enlightenment, literary achievement, practical invention, and general progress, as in the days of the great Elizabeth? Or is it a period of moral stagnation and general flippancy such as we find current in the eighteenth century?

Nor must we neglect that research which may throw light upon our subject through the possible discovery of havoc wrought upon the settled life of the inhabitants by the ravishes of certain natural or social disorders. Under this classification it is necessary to ask if there has been war and, if so, has it left the land jubilant in victory or crushed and destitute in defeat? Has flood or fire, volcano or storm, left the people robbed of their possessions, helpless victims of their terrible power, beaten in the struggle of life? Has plague or epidemic stalked through the land leaving their cruel mark in economic and spiritual distress as when the Black Death swept Europe into broken-hearted sorrow that would not be comforted?

But a more intimate analysis is yet required. There is need of inquiry into the psychological factors that may explain the individual leader himself. What are his family circumstances, his status in society, his occupation and his intellectual attainments? What are his views politically, economically, socially, theologically, and what is his comparative position in these respects with that of his contemporaries? What are his native abilities, his educational accomplishments, and his personal appearance that may help to explain his influence upon his fellows? How is it that the conflicting currents of social forces find their synthesis in him and create him leader in a new order?

These are questions that may reach the heart of the religious situation and solve the problem of doctrinal formulations, theological controversies, and ecclesiastical reformations.

Manifestly history does not include within its scope of research certain factors significant for the thought and inquiry of men. There is the question of divine destiny, the Unseen

Presence that guides all activities to its own ends. Such problems in the realm of metaphysics fall within the field of the theologian, not that of the historian. His is an empirical science dealing with the ascertainable facts of this life. With beliefs in the supernatural order as they have affected human events he has concern, for these lie within the purview of his study. But for that order itself, the historian, as such, has no scientific responsibility.

III

A few illustrations of this new method in church history may be of interest.

First, let us consider hastily a historical incident which comes close home to us here in Pennsylvania.

In the second quarter of the past century, about 1831, William Miller, a farmer of Low Hampton, New York State, began his prediction of the end of the world in 1843 or '44. By a literal interpretation of the Bible and the use of the proof-text method he was able to reach and substantiate his conclusions. In the Book of Daniel he found the declaration of "the cleansing of the sanctuary" in 2,300 days from the date of writing. "The cleansing of the sanctuary" from the context could signify nothing other, he asserted, than the end of the world. As for the 2,300 days, every one knows, he said, that the word "days" in the Bible means "years"—all commentators are agreed as to that. Daniel wrote or spoke, Miller discovered, in 457 B. C., and it was an easy problem of simple arithmetic to deduct 457 from 2,300 and prove the end certain in 1843 A. D. With this message he went forth to preach.

For the first few years he was as a voice crying in the wilderness. But in 1839, after meeting Elder Himes of Boston and being introduced to the large cities, he began to be heard and heeded. In the total years he had a large following, the number being estimated variously from 50,000 to 1,000,000. Great meetings were held in all the large cities of these Eastern

States, and camp grounds were established throughout the country districts which were attended by thousands. Emotions ran high. Fear and terror of impending doom seized the people. Commitments to insane asylums increased in number. Suicides grew in frequency. As the Advent drew near men closed their houses of business, farmers ceased their agriculture, laborers left their places of toil in preparation for the Lord's return. Some spent the last remaining hours in solemn prayer; some, dressed in white robes, went forth to the hilltops to await the ascension.

Many tales, humorous were they not so tragic, are told of those closing days.

How pathetic is the following—only one among many—with its scene laid so near to us! Sharp and Westcott's "History of Philadelphia," records that a large number of believers from that city

> went over into New Jersey to await the Coming, but their chief party assembled in Isaac Yocomb's field on the Darby Road, three miles and a half from the Market Street bridge. While here a furious hurricane strengthened the faith of the Millerites and struck awful terror to the souls of the timid. . . The crowd at Darby was gathered into two tents, but so great was it that the children for two days were obliged to run about the fields, exposed to the pelting of a pitiless storm, and crying for their parents. The parents, clad in their ascension robes, were almost exhausted for want of food. . .
>
> At midnight on the twenty-second of October, 1844, the Bridegroom was to come, and a rain of fire was to descend from the heavens, and the saints were to be gathered up in a whirlwind. There they stood on the black, tempestuous October night, shivering with cold and fear—their faces upturned, every eye strained to catch a beam of the awful light piercing the clouds. The morning broke, and with it came the end of the delusion. The assemblage dispersed in despair, and slunk away silently and downcast to their houses.

So passed, for all, the time of the Coming, and the Lord did not return.

Poor, honest, sincere Mr. Miller and the other leaders

could not understand. Here was the Bible, the Word of God, with their pathetic trust in its truthfulness—and this simple, plain prophecy had not been fulfilled. They had themselves only to blame, of course. The Scriptures must be literally true —they had not read aright. So, various new explanations and interpretations were given, and the group gradually divided into the many sects of the present-day Adventist bodies.

Now, history would ordinarily tell this story much as it has been set down here—the pathetic attempt of a fine old Christian soul—without a trained mind, however—to warn his generation of impending doom. Perhaps it would be used to illustrate the dangers inherent in the proof-text method of interpreting the Scriptures. With some it might be but the joyous ridicule of all believers.

But what a thrill the student receives when in his search for all the human factors involved in this little incident in the life of the church he discovers the romance and interplay of tremendous social forces in early American life. Consider Miller himself. He was the son of strict, Hard-shell, Calvinistic Baptists, his maternal grandfather and paternal uncle being preachers in that denomination. When he was a boy of four his family moved from Massachusetts, settling finally in New York State, which at the time, 1786, was an unbroken wilderness. The boy therefore grew up under two influences—Calvinism and frontier liberalism. Early in life he accepted Deism, the religion of the independent, hardy pioneer. But one tenet he could not accept—their denial of immortality—that hope which lies at the very heart of the Calvinist's faith with its emphasis upon man's sinfulness, the necessity of reconciliation with God, the certainty of death and the final judgment. Thus we find within the Prophet of the Advent, even while yet a young man, this conflict of emotions and beliefs centering about the thought of death—the end of things.

Then came the War of 1812 in which Mr. Miller served as captain. In addition to the seriousness and solemnity which

such a social upheaval always produces in the minds of men, the war had another effect upon him. In his perplexity regarding the hereafter he was thrown immediately into the constant presence of death. We can well imagine his psychological condition as the question, thus thrust hourly into consciousness, preyed upon his mind. Death and its meaning became an obsession with him. His letters to his wife are full of the thought. He meets with an accident and is taken up for dead, he tells her. He is stricken with fever and his life despaired of. His friend Spencer died, and he is terrified lest he himself be the next to go.

> But a short time, [he writes], and, like Spencer, I shall be no more. It is a solemn thought. Yet could I be sure of one other life, there would be nothing terrific; but to go out like an extinguished taper, is insupportable . . . the thought is doleful. No! rather let me cling to that hope which warrants a never-ending existence; a future spring, where troubles shall cease, and tears find no conveyance. . .

Again, he fails to receive a letter from his wife on schedule time and he addresses her thus:

> Dear Lucy: Have you departed this life? Are you gone to the world of the spirits? Shall I ever see my Lucy again? . . . Ah! No; . . . She must be dead!

And he continues to his children:

> Dear Children, you have lost your mother, and but a little while, and your father must follow; perhaps, before you receive this he will be no more.

That phenomenon which had always given rise to his most perplexing intellectual and religious problem was now pressed all the more vividly and constantly upon his attention, becoming a morbid, all-absorbing topic of his mind and agitating him almost beyond endurance.

At the close of the war he returned home determined that he would find for himself the answer to his riddle: Death, what

is it? What is the end of the individual and the race? For him, as for almost all others in that day the Bible was the scource of all knowledge and alone could make answer. To it he went for study and inevitably found what he sought. The end would come, as we have stated, in the year 1843.

That, very briefly sketched, is the psychology of Mr. Miller. But what of the great social forces?

It will be remembered that though he began to preach in 1831 he had no following of consequence until 1839. Why? It will be recalled that in 1837 America suffered one of the greatest, if not the greatest, financial panic of her history. The Erie canal was opened in 1825, making Michigan, Wisconsin, and Illinois the frontier of New York. They could lay down their produce in Philadelphia, New York, and Boston cheaper than could the farmers of these Eastern States, and remember, Mr. Miller was a New York farmer.

Scientific methods had not yet been adopted. Soil had been depleted by generations of careless tillage, and interest in raising pure-bred stock was unknown. With the collapse of the wild-cat speculation in lands and the panic of '37, markets were gone. In fact, from 1840 to 1845 the prices of farm produce were at the lowest level of any time during the first sixty years of the century. Eastern agriculture had therefore been almost uprooted from the soil. The good old quiet ways of production and barter were being revolutionized, and in the disruption the farmer was without adequate livelihood. Moreover, American manufacture was beginning to find itself. Industry which hitherto had been carried on almost exclusively in the home was transplanted to the large factories. Boys from the rural sections were going West or into the growing industrial centers, leaving the farms manless.

But labor also was in turmoil. In the early industries, working hours were from sun to sun, the long day of the farm being transferred to the factory. Children under nine and ten often worked twelve and fourteen hours a day, and men and

women fifteen and sixteen. Wages were very low—sometimes a dollar and a half or two dollars a week. Moreover, immigration began to pour into these Eastern cities in great tidal waves early in the decade of the thirties. Wages were reduced. Laborers were thrown out of employment. The streets were full of this workless class seeking the few pennies of subsistence. And there seemed no escape, despite the injunction of the great Greeley, " Go West, young man, go West," for at this time speculation in Western lands had made the price prohibitive for these destitute laborers—slaves, they were called, in a free North.

It was the great transition age in American life. Every sphere of her activity felt the pulse and throb of new forces. It was the renaissance of New England. In religion the strict Puritanism of colonial days was giving place to a more genial, kindly spirit. In education the humanities were gaining recognition. It was the age of Waldo Emerson, Theodore Parker, Horace Mann, Horace Greeley, Henry Clay. America was beginning to find herself, awakening to her marvelous destiny, and her people must be saved. Fourierism, Communism, Socialism—isms innumerable—were proclaimed as the only possible salvation of the nation. In such a condition and period of revolution, turmoil and distress, Millerism, or Adventism, had its birth.

It is interesting to note, as an illustration of the influence of theological beliefs, that at this very time, Mr. John H. Noyes, a Unitarian minister, also of New York State, as his solution of the universal chaos, established the Oneida Community, an organization that has come down to us in the corporation manufacturing Community Silverware. Noyes, the Unitarian, with his faith in the inherent worth of man, believed that society had indeed made fundamental mistakes in its methods of procedure but that it held within its own hands the power of rectifying those disorders. Let it give up its heartless competition and mad striving and adopt cooperative methods and

community possession, and all would be well. The solution was with man himself and with him alone.

But for those of Mr. Miller's training, his supernatural world-view, his orthodox conception of the Bible as the source of all knowledge—which was almost universally held in his day—his ignorance of economic laws and scientific principles, there was no help for blind, toiling humanity save in God. Calvinist that he was, he believed that only the Omnipotent could step in and transform conditions, creating a new world for the children of men. And with that message of hope and trust he went forth with great courage and sympathy to proclaim the Day of salvation and redemption for his people.

It is that condition of disorder, revolution, and distress that gave birth to his message and made it acceptable to his people. It was good news to those who toiled helplessly, unable to master the forces of fate that battled against them.

And as we look back in history—whenever and wherever Millennialism rises as a phenomenon of prominence in the religious life—from the days of the Persians through those of the Apocalypse of Daniel, the visions of the Christian Seer of Patmos, the heavenly kingdoms of Taborites and Anabaptists, to those of the Great World War, there we find it always a message of great hope and faith in a time of persecution, disaster, human helplessness. It is not a message of pessimism but of abounding optimism in an hour of darkness and distress. It is the refusal of human souls to acknowledge defeat—the ever-recurring affirmation of final, triumphant, victorious life in this world or another.

Suppose, now, we apply this method to the study of early Christianity. We are not content then to confine our research to the New Testament or the letters of the early Church Fathers, which may seem to make the course of events purely deterministic. What facts of absorbing human interest are revealed in business contracts, political documents, friendly letters as we ask ourselves what sort of people were these

Palestinian Jews in the first years of our Christian era; what were the conditions under which they lived; what were they concerned about; what were their obligations to state, religion, and society? We find them subjects of the vast Roman Empire, their own peculiar religio-social institutions extending back, mainly, to those courageous days of heroic struggle against their Greek conquerors. It was a sacred order of religious ritual and ceremony into which had been wrought all their hope and faith for the salvation and redemption of the nation, but which, together with the political requirements, often laid heavy burdens upon the people. Many there were who arose to proclaim the near approach of their emancipation in the coming Kingdom of their God, if they would but consecrate themselves anew to the ideals of their ancient traditions and institutions.

Then out from the little city of Nazareth, in the foothills of the north, came a young man of the common people who had borne their griefs and carried their sorrows. He too had known the daily toil, the burden of the temple tax, and the exacting duties of the imperial order, which lay as a crushing load upon the shoulders of men. For him, relief for this great shepherdless flock was to be found, not in the strict observance of that ancient system of sacred ceremony but in fellowship with God who loved them as a father loves his children, and would abundantly provide for them as they had need. To this multitude of the poor, worried, as Luke intimates, as to what they might have to eat and drink or what the morrow might bring forth for them and their children, went Jesus with his message of love and hope, giving this vast inarticulate mass its voice—and the common people heard him gladly. No part had he with priest or politician and no faith in their sincere programs for national salvation. A dangerous leader of a more or less discontented populace, he seemed to them, and they put him to death.

So Christianity, in its origin and in its broad extension into the Gentile world as well, we would find, was an answer to the

actual, daily needs of men. It mapped for them a way of life and method of behavior, which if followed guaranteed them peace of mind and achievement of desire.

So likewise, for the historian in his survey of all possible causes, the establishment of the ecclesiastical order and the papal power is not the deliberate creation of designing men but it is the gradual production of the long struggle of the church in its effort to mold and fashion the untaught pagan tribes in Christian discipline. The Protestant Reformation, whether, in Germany or England, or in any other land, is not the accomplishment of a few great men, earnestly desiring relief for the enslaved multitude or selfishly seeking release from the shackles of the marriage bond, but it is one phase of that awakening of the people themselves expressed in invention, world discovery, and nationalistic consciousness. The German cannot be understood without Frederick and his political aspirations, nor the English without Drake victorious upon the high seas. Nor can the church in America with its intensely interesting history of expansion, division, revival, and educational emphasis, be understood without a consideration of the continental expanse of the national domain, her extending frontiers, and the rapid growth of her mighty population.

IV

What now of the present aims of church history?

First of all, it is to make of itself, so far as possible, an exact science. We must not be content to accept historical phenomena as they appear to be. The history of the church is a history of human affairs, and human life is ever exceedingly complex. It reaches into the far distant past through social and biological inheritances. Preceding generations bear a conscious or unconscious influence upon all its realms of interest. In addition, forces of the immediate present are ever operating upon contemporary events of history. We cannot then accept as final and complete any one explanation of a specified

historical fact. Reasons, causes, origins must be exhaustively sought. Former conclusions must be tested, new evidence examined, and every available clew forced to yield its possible secret.

In the second place, such methods as have been outlined help us to understand the movements, transformations, revolutions, shall we say, occurring within society at the present. Gloomily, perhaps, we review the tendencies current in the social complex of the day. The growth of large cities; the shift of populations; the coordination and centralization of power—political, industrial, financial; the reign of the soulless machine of steel; the nervous strain of the competitive struggle and the necessity for relaxation; the increase of wealth and leisure; the manifold opportunities for social intercourse and fellowship; the extensive development of our public schools; the wide acceptance of scientific knowledge; the discarding of certain customs and the increased freedom of conventions.

What problems, therefore, confront the church and her leaders in this hour—a neglected Bible, an "open" Sunday, empty pews, religious indifference, the power of the pulpit usurped by the press and the radio. Must the church be mastered by this age of science becoming a cringing vassal of Big Business, or will it inspirit its entire world with the attitude of its Master? Must it, indeed, close its doors, an outworn and discarded institution of the yesterdays, or will it interpret the age to itself, to the finding of a new emancipation and salvation of the lives of men?

Let us bear in mind that history reveals similar forces ever operative within the past. Many times has the church seemed powerless, if not corrupt and dead. But history also shows that religion ever bears within itself the power of its own healing. And the church, the active expression of organized Christianity, has arisen in every crisis to meet the emergency. Perhaps it has not been the old church, but the new, working out in its service to human needs the gospel and order for its

day. For the church is not a static institution, unalterable with the years, nor is its message unvarying with the ages.

Can, then, the Christian church help meet the situation of today? It may not be for the historian to say. He can but present the facts of the past. He is not the social engineer to apply them. But let us remember that though the life of man flows on like a mighty stream sweeping aside outgrown customs, habits of thought, ancient usages, ever creating new instruments for the achievement of its purposes and the attainment of its ideals, still the heart of man demands its fellowships, requires consolation, and seeks satisfactions. And that need must be served. It is the function of religion. Consciously, intelligently, scientifically, in the light of history's guidance, let us dedicate ourselves to the task.

In the third place, the aim of church history is to help us understand the religious forms of today. In the long survey of the ages we see how theologies, institutions, sacred orders come to be. Religion is not static but developmental. Every advance in social standards, every transformation in the social status, every contribution to increased freedom and practical utility of service, every achievement in the realm of art and science creates the demand for a new expression of religion in method, organization, and belief. Religion, we have seen, is always the reaction of a people to the whole situation in which they live in their search for highest values and deepest satisfactions.

Thus we are enabled sympathetically to understand the rise of the larger denominations and the numerous minor sects of Christendom. Each constitutes an attempt to meet a fundamental human requirement in a certain specific condition—the right of the individual in the newly developing monarchies and autocracies, as indicated by the Baptists. The need for strict, stern discipline of life if man is to triumph over the harsh, adverse conditions of his environment as in the Calvinist—Puritan and Presbyterian. The right of the toiling masses

to the fruit of their labor and the enjoyment of their heritage as witnessed by the Methodists. The right of men to associate themselves together and organize their own manner of life as situations might demand, found in the Congregationalists. The power and dignity of the individual in the midst of the rumble and roar of today's triumphant machinery as claimed by the Christian Scientists.

Thus envisioned there is no room for ridicule, bitterness, persecution—all these are swept away in the recognition that creeds, doctrines, beliefs are but symbolic. Language grows and changes. Extremes and exaggerations are incidentals. The great reality is this eager, endless striving of the human spirit for freedom, achievement, victory that brings peace; this refusal to admit defeat, that will not be shackled and bound, that dares to believe, reach out and grasp the eternal. With that understanding such a man as Miller—crude, unlearned, literalistic—stands out not as an object of caricature, but as one of honor and esteem who sought the best he could to save his people in their distress. So may, and should, church history develop in all of us that complete understanding that breeds sympathy, tolerance, and brotherhood, which wills to trust and commend.

Nor is this all. Church history seeks, finally, to create sympathy with all men everywhere. We are Christians. Ours the Christian church. Theirs the Mohammedan, Confucian, or Hindu. Everywhere are men who with us seek the way of life, the mastery of its difficulties, the eradication of its evils—those forces which thwart us in our noblest efforts and rob us of our dearest possessions; that snatch from us our little ones leaving the arms empty and the heart broken in its bereavement. Cruel forces of wind and storm, fire and flood, disease and death that sweep down upon us, helpless victims of their terrible destruction.

But the greatest of evils are not those of the physical but those of the social. We are still victims of race hatred, national

prejudice, class bitterness; evils that wreak their vengeance upon the race in the mad catastrophe of world wars and bloody riots, that seize the fairest of our sons and daughters to blight their ideals and destroy their beauty. These are evils from which we all suffer and from which we all would be free.

No more are we divided. Church history reveals us a unit, if we but understood—white or black, bronze or yellow—humanity—blindly, gropingly perhaps, but none the less earnestly and surely seeking the truth, the way of life, the conquest of evil, the building of the kingdom of righteousness, in which science and art, industry and labor cooperate in creating that new world of the spirit, for the consummation of which the Galilean, the Founder of the Christian church, gave his all.

It is the great enterprise of religion. Again, shall we dedicate ourselves to its achievement, that on earth there may be peace among men of good-will?

THE MINISTER AS PRIEST

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THE topic is at least timely. "Nothing is more significant among current tendencies in church building than the restoration of the altar," affirms a writer who, in a current periodical, contributes to an extended discussion of public worship. "All over the world," writes Dean Sperry, "men are trying to rethink the meaning and intention of public worship." He has written an inspiring and illuminating book on the subject. The primacy of worship is receiving new and insistent emphasis.

That fact is suggestive and encouraging. It is an acknowledgment that the very heart of religion, the source of its energy and joy, is a consciousness of communion with God; and it is an indication that men are in quest of that. In the attempt to assist men in this quest the minister finds his function as priest, and he never accomplishes more than when, his own spirit fervent and glowing, he helps kindred spirits into the secret place of the Most High.

THE NATURE OF WORSHIP

The ordinary service opens with a call to worship. When we say to our people, "O, come let us worship!" to what kind of exercise are we summoning them? The answer is to be found in our convictions about God. We believe that he is. We believe further that "there is a side of God which is turned towards the world." The sun sends his light and warmth earthward, and every seed, and bud, and blossom, quickens under the touch. There is a side of God turned towards the world, and the spirit in man leaps up in answer to the Divine Spirit, and responds to his insistent wooing. There worship begins and its true character appears.

"Worship," wrote Carlyle, "is transcendent wonder,

wonder for which there is now no limit or measure: that is worship." It is not all of worship, but it is part; and rises out of that sense of the mighty and the mysterious which presses upon our spirits in the presence of that which declares the glory of God and shows his handiwork.

Wonder alone, however, will not get us very far. Under its urge we might build an altar to an unknown God. There are other qualities in worship which are evoked as we come better to know God. We learn of glorious perfections before which we bend adoringly. We look to him before whom angels veil their faces while they cry, " Holy, holy, holy, Lord God Almighty." That ineffable glory beats upon the spirit within man and moves it to adoration.

Further, we learn that this one so exalted and glorious, is also gracious, and kindly disposed towards his creatures. He has come near and spoken unto us. In Jesus Christ he has disclosed a love that is never weary, that cannot be turned aside, that counts no cost and spares no sacrifice until it has done its utmost for the last and least among the children of men. That perhaps most moves us. We marvel at the power of God, we adore his glory, but when we come to this, wonder deepens, adoration heightens, and both swell that transport of love and praise which thrills the raptured soul. Worship, then, I define as the *outgoing of the quickened spirit Godward.*

This is the noblest exercise in which we can engage. It involves two parties always—a being who is worthy of worship, and a creature capable of worship. There is such revelation upon the part of God, and such discovery upon the part of man that instinctively and inevitably man's nature turns to God to find in him its completion and its satisfaction. Thus there is brought into action the best there is in man, and the way is opened to the fullest self-realization. Man was made for God, and finds his highest good in God. He may try to forget it, he may busy himself with much else, he may bury himself in the mud, but one thing he cannot escape. " Heart and flesh cry out

for God, for the living God." "As the hart panteth after the waterbrooks, so thirsteth my soul for thee, O God." So man must worship until the deeps in him answer the call of the deeps in God.

There is no other employment in his life which affects so permanently and so potently his whole being. It floods his soul with joy. It brings renewal of strength. It exalts character and gives nobility to conduct. Nothing else can do for the soul quite what worship does, for it sets divine energies flowing through human channels until the quickening, uplifting, transforming power of religion is felt by man and becomes operative in him. It is the one means of begetting a sense of the divine, and setting the human spirit aglow with heavenly fire.

We don't quite achieve that in any other exercise in which we engage. Preaching often fails at this point. Preaching may entertain, instruct, and even edify, and yet leave the hearer unaffected by any sense of the divine. We are emphasizing strongly in our day religious education as a means of promoting right conduct and character. I value religious education, and I would not be understood as calling in question its worth. Yet when we have done our best, when we have imparted knowledge and inculcated principles, we have no guarantee that they will yield the fruitage we desire. There is something which cuts deeper, and we get it in worship.

The plea that I should like to make to our non-liturgical churches everywhere is, that with all our exaltation of preaching, and with our emphasis upon religious education, we recognize that if religion is to be vital in human life there must be a living contact with the unseen and the eternal through which there comes an inflow of the divine into the human spirit, and heavenly powers begin to operate in the life. Have we not left that largely out of account? We have been content to teach people, to preach to them, but have we in our church services deliberately sought to bring them into that mood where they look Godward adoringly, and

"Heaven comes down their souls to greet?"

It is for that I make my plea—worship, deep as the life, silent as the springs of being, mighty as the urgency of love. That holds a man steady and safe amid all the swirl and hurry, the tumult and the danger of this earthly course, and brings him to the heights.

The Priestly Leader

The promotion of worship is the primary purpose of the church service, and in that connection emerges the priestly function of the minister. He is the director of the worship of the congregation. He is not merely worshiping on his own account in the presence of the congregation. Neither is he worshiping in behalf of the congregation. His task is rather so to inspire and direct the people before him that they will truly worship.

That is in accord with the genius of Protestantism. The Roman church has made of worship a dramatic spectacle in which the people look on while the priests conduct the entire service. Imposing and impressive it doubtless is, and it may beget spiritual emotion in the beholder. It does not accord, however, with our Protestant conception of the priesthood of all believers, each of whom may, indeed, must offer to God spiritual sacrifices of praise and prayer.

Unfortunately we have not always held true to our conviction, and many of our services fall under the same condemnation as the Roman practise. That is to say, the people in many a Protestant church service take no more active part in worship than do the dumb and passive laity in the Roman service. A minister was criticized by a member of his congregation thus: "Why do you call your service 'Public Worship' as your calendar claims? It is nothing but a duet and a dialogue between yourself and the quartet. There isn't anything public about it." Is not that a just criticism of many of our services? The choir sings for the congregation. The preacher

prays for the audience and preaches to it, but the assembly has no part except a passive one in the entire proceeding. The prayer-book of the Episcopal Church is called "The Book of Common Prayer." The service-book of the Presbyterian denomination is "The Book of Common Worship." These suggest ideals from which, I fear, we have too widely departed, and to which we should return.

The minister in his function as priest must move the people to worship, and he will arrange his order of service with that end in view. Any service must, of course have a beginning, middle, and ending; and there are three stages in the process of worship which follow each other naturally. Dean Sperry speaks of them as "thesis, antithesis, and synthesis," and I am very glad to follow his suggestion at this point. There will come first "a vision and adoration of God." Then the worshipers look back upon themselves to discover anew their own sinfulness, weakness, and utter need, and to offer the sacrifices of a broken and contrite heart. Then, finally, in joyous confidence they turn to God again, casting themselves upon his redeeming, reconciling grace, and rededicating themselves to Him. These things will afford the groundwork and the plan for any service of sincere, spiritual worship.

Such an order of service will be a unity, and will be progressive and climactic in its arrangement, moving to a conclusion in which the spirit of worship will have attained the maximum of intensity and power. There must be recognition of the fact, however, that we cannot keep people on the stretch too long. The ordinary church service is too extended for us to endeavor to sustain and heighten one mood without affording the congregation some relief. Commonly there will be an unavoidable break in the service at some point, and we do well to allow for it and to utilize it. Perhaps it comes best after the pastoral prayer. If the opening order has been properly arranged, if the pastoral prayer has been of the right quality, spiritual and effectual, a warmth of devotion and spiritual

fervor will have been kindled. Announcements, offering, and perhaps a processional for the children must come in, and this probably is the appropriate place. The congregation will relax, but it need not lose the worshipful mood into which it has been brought. After this brief period of rest and change it will be ready again to ascend the hill of degrees, and now will go higher than it did in the opening part of the service. A solo or an appropriate hymn will prepare the way for the sermon. The sermon will unfold some view of truth or lead into some contemplation of the Divine nature by which again the soul of the hearer will be constrained to adoration, gratitude, and love. Whatever effect the sermon has produced may be heightened by a hymn, or if the sermon has really brought the worshiper to the heights, he may best be maintained in that exalted mood by a simple, quiet conclusion of the service with the benediction. Whatever our plan our aim must be to have the service a unity built about the idea of worship, and coming gradually to its climax at the close.

Means Employed

What means can the minister employ and what materials can he use in building such a service? Here we come upon very great differences in opinion, and wide variation in practise. A glance back into history reveals much that is interesting and instructive. The Reformers, while they turned away from Romish practises, prepared and used liturgies. The distinguishing characteristic of these was that they called for active participation upon the part of the congregation. The Lord's Prayer and the Creed were recited in unison. There was ordinarily a "General Confession," in which every one joined, making it his own personal confession of sin. There was the reading of the Decalogue to which the people responded, "Lord, have mercy upon us, and incline our hearts to keep this law." Common also was the responsive reading of the Psalter. The practise of the Reformers was perpetuated, sometimes with

considerable elaboration, in the liturgies of the Lutheran, Anglican, and Reformed churches.

From all of this Puritanism reacted violently. Nothing that savored of popery could be tolerated, and everything in the way of vestments and forms came under condemnation. Formal prayers of course were interdicted, and to this day in many quarters there is a prejudice against prayers read out of a book. Prayers were not permitted at funerals lest they should seem prayers for the dead. Even the reading of the Scripture from the pulpit was under the ban. As late as 1755 when Rev. Stephen Williams of Longmeadow attempted to read the Scriptures in a New England meeting-house the people refused to listen. Six years later he writes: " I have been preaching about public reading of the Scriptures. I hope people may be convinced of the duty, and that we may attend to it with seriousness and reverence." Evidently he prevailed, for from that time forward he read the Bible in public without serious opposition. The objection to music of any sort, and to hymns in particular, was long maintained. In the records of the First Baptist Church of Providence, Rhode Island, I came upon the interesting item that the Rev. Samuel Winsor, who headed a seceding group of members, went out because " singing in worship was highly disgustful to him." In the church of my boyhood there was no musical instrument and hymns were not employed. We sang Psalms and Paraphrases. That prejudice against hymns and musical instruments still prevails in some churches.

Puritan churches stripped their services bare of all liturgical enrichment; and outside of the communions in which the use of a liturgy is traditional that bareness has been maintained until the present. A reaction has set in, however, and we are now restoring and employing many of the things which the Puritans cast away.

The reaction is healthful and worthy of serious attention. It represents a serious attempt to promote true spiritual worship and to utilize values which we have too long neglected. To

be sure forms are not essential. "Pure worship," says the Epistle of the Society of Friends, "under the gospel stands neither in forms nor in the disuse of forms." There is always danger, as some one has intimated, that "a liturgy may beget a lethargy of piety." But we are after all creatures of sense. All our knowledge comes to us through the senses, and through these channels may come much to aid and reenforce the spirit. We shall not object to that which is sensuous in its appeal if it reaches a spiritual objective; and that in the end must be the justification, if there be justification, for incense, vestments, music, and ritual of every sort.

This suggests that attention must be given to the building in which the assembly for worship is held. Mr. H. E. Luccock has written of "The Seven Deadly Sins of Church Architecture." I cannot enumerate them here, but I simply call attention to the fact that many a church building in its shape, lighting, decorating, and furniture constitutes an atrocious sin against the spirit of worship. Happily we are reacting from that false utilitarianism which led us to construct what we called auditoriums, designed to accommodate the largest possible crowds, and in some cases capable of division into compartments for social, recreational, and educational purposes. I make no complaint against the diversified activities of the modern church. For their promotion adequate facilities must be provided, but I hold it desirable to have one building whose primary use and purpose shall be worship. Let it be so designed, within, without, that it points thought and aspiration heavenward. I attach no efficacy to the dim religious light, but I recognize, as we all must, that color, simple dignity and beauty, appropriate symbolism, may be so utilized that a congregation will realize instinctively that the place into which it has come is a sanctuary, a house of prayer.

The building may thus be a first aid to worship. We may return now to the question as to the materials which the minister may use in constructing an order of service. It may be said

in a general way that there must be constant regard for the part to be played by the congregation. They are to share actively in the service and, therefore, "There should be in every form of worship, however simple, some permanent basis, something of the old, the familiar, the invariable, some worn pathway for the feet of the worshiper to travel in."

As to the particular items which may enter in, the possible permutations and combinations are well nigh endless. The minister will do well to study orders of service, particularly those that have been long in use. The historic liturgies represent the fruitage of an extended experience, and we ought to seek to understand both their genesis and genius. We may thus be assisted in building for ourselves an order of service in which the parts shall be congruous, calculated to produce the effect we are seeking, and constituting an organic unity. At the best we shall be experimenting, but, profiting by the long experience of the church, and watching carefully the results of such experiments as we essay, we shall attain to an order in which our people may worship in spirit and in truth.

Music in Worship

I wish to invite attention to three major items which will always hold a place in a program of worship. The first of these is music, which I feel particularly well qualified to discuss because I know nothing about it. Entirely devoid of musical ability, incapable of carrying a tune, I have come to appreciate music, to enjoy it, and to be responsive to its influence. As a pastor I learned to rely upon music as an aid to worship, and exercise some intelligence, I trust, in the use of it.

Music makes a universal appeal, and we must recognize its power. Well does Mr. Kipling write:

> And the tunes that mean so much to you alone,
> Common tunes, that make you choke and blow your nose,
> Vulgar tunes that bring the laugh, that bring the groan,
> I can rip your very heart strings out with those.

Almost any mood can be induced, or if it already exists, greatly reenforced with music.

Further, I am persuaded that most musicians are reasonable beings. I do not know why ministers are so often at outs with those who lead the musical service. There ought to be here the most sympathetic cooperation. Let the minister seek it and take pains to let his musicians know that he greatly desires it, and that he is deeply appreciative of the service they render. To that end he will plan his service so that he may utilize to the utmost the aid which organ and choir can render and in consultation with organist and chorister select music both vocal and instrumental which will best promote the mood and motive of the service. Musicians unwilling thus to cooperate would better be replaced by others.

There are two points in the service at which I wish to be particularly careful about the music, viz., the pastoral prayer and the sermon. If a musical number is to precede the prayer it must be of such a nature as to prepare the way for the prayer. Often a solo, an organ meditation will do this effectively. Sometimes a verse of a prayer hymn sung quietly by the congregation affords the better approach to the prayer. Following the prayer it is best to have a brief response by the choir, or a few subdued strains of organ music.

The most fitting thing to precede immediately the sermon is, in my judgment, a hymn, and that hymn selected of course by the minister. Indeed, I think that he should select all the hymns, and with that in view he should explore the riches of the hymnal. We must be on our guard against a narrow range in the choice of hymns. We ought to use the best, and as many of the best as we can. The introduction of new hymns is difficult, but congregations will learn them and appreciate them in time. If an unfamiliar hymn is to be tried it ought never to be the opening hymn. That must always be one in which the entire congregation can join heartily.

A hymn may very well precede the sermon, and in many

cases follow it also. We want something that will deepen the mood induced by the sermon. Perhaps the choir can serve at this point, or better still a soloist; but we must be very sure about what the musicians are going to do, for they can easily dissipate the effect of the sermon. The organist can greatly assist in the postlude. If, for example, the sermon has sounded the note of faith and hope and courage; if it has moved the people to lift up their hearts and rejoice, then let them go out to music which sends them with heads erect and with vigor in their stride. At every point in the service music can second our endeavors and we ought to make the most of it.

Pastoral Prayer

Many ministers shrink from the pastoral prayer, and I fear it must be admitted that there is often a painful shrinking on the part of the congregation when that item in the program is reached. Yet it may be the pivotal point in the service, opening to the minister his supreme opportunity to bring the largest measure of good to the people. There is no part of the order which should be more carefully considered than this.

To begin with, the minister himself must carefully prepare for it. Part of that preparation will be found in well-established habits of devotion. No man is likely to pray effectively in public who does not habitually give much time to meditation and prayer in private. The minister's personal and private practise is bound to show itself in the public exercise of this sacred and intimate office.

Further, the minister will prepare by reflection upon the needs of his people. Beecher has told us that sometimes as he sat in his pulpit and looked down upon his congregation their needs so appealed to him that the tears coursed down his cheeks. Small wonder that he lifted his parishioners heavenward on the wings of his prayers. Andrew Bonar used to go into the empty church during the week and going from pew to pew he kneeled in each to pray for the family which regularly occupied

it. Doctor Jowett was in the habit of going over the list of his members and praying for each in turn. A man who thus affectionately and sympathetically carries his people on his heart, and pours out his petitions in their behalf, will come to the pulpit in such a mood, and with such springs of compassion arising within that he will wrestle mightily in their behalf.

Once more, the minister in indirect preparation for public prayer, may well study the language of devotion. There are great areas of the Scripture which will quicken his spirit and enlarge his vocabulary. There are the writings of the saints and mystics, a treasury whose wealth richly rewards us. Prayers may be studied, both those which hold a place in historic liturgies, and those of representative preachers of our own and other days. The minister who gives much time to such study and reflection will discover the truth of Andrew Fuller's word that "The faculty and facility of extemporary prayer is the easy act of a laborious habit."

Direct and immediate preparation for the pastoral prayer is also to be commended. This may take the form of writing the prayer in full, or at least of sketching an outline of the main topics to hold a place in it. There is danger that we go in a beaten round in public prayer. A Scotch elder, in whose home I lived for a time, prayed the same prayer at family devotions every night. I have known ministers who did essentially that. A stenographic report of some prayers would be startling and revelatory to their authors.

The pastoral prayer will not inculcate doctrine. It will not seek to convey information. It will be addressed to God, and will be so phrased and ordered that it will carry up to Him the desires, aspirations, and petitions of the assembled worshipers. This it will do within reasonable compass. Chalmers complained of Edward Irving that "There was a prodigious lack of tact in the length of his prayers." Whitfield said to one of his preachers, "You prayed me into a good frame of mind, and you prayed me out of it." Dr. Nathaniel Burton in his Yale

Lectures admonishes, "While you keep on calling the long prayer 'long' if you want to, do be very careful that it never deserves that sonorous adjective." A prayer carefully ordered can cover a wide range, can be fervent and effectual, can inspire and comfort a congregation, and yet be brief, not exceeding five or six minutes at the utmost. A prayer in such limits, and achieving such results, will often prove the most helpful, comforting, and inspiring part of the service.

The Sermon

It is not for me to discuss here Homiletics but simply to emphasize the place and importance of the sermon as a means of promoting worship. The late Principal Fairbairn was wont to introduce his sermon with some such words as these, "And now we approach the heart and sacramental moment of this act of public worship, when we confront ourselves with an exposition of the Word of God." Great preaching, worthy preaching is that. I am distressed and dismayed sometimes by the sermon topics which I see announced. I wonder what the preachers are saying to the people. Ministers who make announcement of what seem trivial, sensational, often foolish themes, cheapen their pulpits in the eyes of the very people whom they seek to reach, and certainly handicap themselves in any endeavor to lead their hearers into serious and energizing thoughts about themselves, their fellows, and their God.

Our gospel is nobly inclusive. It touches life at every point and is wide in its sweep as the whole range of human interests. Just because that is true we cannot afford to trifle in the pulpit. Mr. Boreham has a suggestive essay on "A Tonic of Big Things," in the course of which he says: "The preacher of small subjects is doomed. The great themes hold the field because the people, tired to death of trifles, need a tonic of big things." The pulpit is the place for magnificent verities. It is the home of immensities, infinities, eternities. Let Doctor Jowett counsel us: "We must preach more upon the great

texts of Scripture. We must preach on those tremendous passages whose vastnesses almost terrify us as we approach them."

I assume that the preacher in anticipation of the sermon will have read impressively a Scripture which has in it the note which the sermon is to sound. Then the sermon will open out some aspect of truth, some disclosure of God, some view of human need, until upon the one hand the worshiper is constrained to adoration and worship, and upon the other is inspired and energized to go out from that high moment

"To walk in lowly paths of service free."

Then the climax of the service will have been reached, and the end in view achieved. If anything else is permitted to follow it must be only to deepen and make permanent the effect which the sermon, and all that has preceded have produced.

The function of the minister in relation to all of this is what I have been anxious chiefly to emphasize. He must lead the congregation in worship, and his own attitude and action will largely determine the mood of the assembly. He must come in the spirit of worship. It is a great mistake for the minister to be busy about many things just before entering the pulpit. Nothing must be allowed to distract his spirit and drain his energies from the supremely absorbing thing to which he is to give himself. Let him come from the quiet of his study, and the refreshment of private devotion to this great business of worship.

Further, in his own thought, and in the conduct of the service, he must magnify worship. Prone we are to exalt the sermon until we look upon all that precedes it as "preliminaries." The congregation quickly catches the mood of the minister, and if music, hymns, prayers, Scripture, are treated by him as just so many things to be got out of the way, all thought of worship will be dissipated. If the minister wishes his people truly to worship let him come to the service in the spirit of worship, and further, exhibit reverence and dignity in his con-

duct of every part of it. Then, relying upon the Divine Spirit for aid, he may hope so to lead the congregation that they will worship in spirit and in truth. They will find something in the sanctuary which they cannot find otherwhere, which they will immediately recognize as having come from other worlds, and which will kindle a glow and glory in their souls.

Some one tells us of an old Yorkshireman who after the service in the little village chapel liked to steal away home through some quiet by-way, " Because," he said, " the hush of the Almighty was upon his soul." That is the result we ought to achieve in every service. That is the effect of true worship. If any one declares this to be mystical, vague, valueless, I affirm that the man who goes with the hush of the Almighty on his soul will go with the power of the Almighty in his life.

NUMBER, MIRACLE, AND GOD

The Reverend H. F. HUSE
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It was an eventful day when man constructed the first wheel. It was more so when man found out for the first time that one plus one make two, and that two times two make four. Upon the former has been built the industrial progress of the ages. Upon the latter all the marvelous formulas of higher mathematics, formulas in mechanical construction, engineering, chemistry, astronomy, sciences that have enlarged the horizon of man's life, as they have enriched his experience.

Mathematics means learning. Arithmetic and mathematics have to do with numbers. In number the Pythagoreans, among the ancient Greeks, felt that they had discovered the key that unlocks the mysteries of the material universe. The harmony of music was explained by the simple numerical relationship of the strings of the instrument, and their comparative length. Astronomy, the music of the spheres, was explained by number, according as the earth and stars revolved around the sun at stated intervals, fixed, determined by number. Number was to them the magic word that unlocked the secrets of the material universe.

In this as in so many other respects the Greeks were much wiser than many foolish people in our day would have us believe. For are not the scientists today, as they have laid open the atom, and revealed to us electrons and protons, affirming as did these ancient Greeks, that number plays no small part in determining the constitution of the elements that enter into the construction of the material universe?

Elements are now listed according to the number of electrons they contain, from hydrogen with its one electron, to uranium with its ninety-two. Number, arithmetic, mathematics therefore introduce us to some of the profoundest questions

that man can ask, and problems ever awaiting a more complete solution and understanding. These questions and problems are those of science, philosophy, and religion. In the one God, there is a *three*-ness, a tri-unity, as he manifests himself as Father, as Son, and as Holy Spirit.

Because one plus one make two and two times two make four, the reverse of this process is equally true, and one from two leaves one, and four divided by two equals two. Arithmetic and mathematics are exact sciences. And right here it appears to me is the confusion that reigns in the minds of many in connection with God and the divine relationship to the universe, its constitution and its laws, the conditions underlying life and the reality of things.

We are inquisitive creatures. God has made us to be so for he hath endowed us with mind, intellect, and reasoning powers. Not only youth but age asks questions. In proportion as religion can answer these questions wisely and well, in line with truth, can we hope to win people to the Christian religion as a reasonable religion and one that commends itself to thinking, reasonable men and women.

One plus one make two. Two times two make four. Can a miracle make these results anything other than two and four? If miracle can, why can it? and if it cannot, why can it not?

One plus one make two, and two times two make four, they always have, they always will, for they always must. Because of this fact the universe is a dependable universe. Because of law, it is not one thing today and another thing tomorrow. Because of such facts the universe has stability. Divine law is dependable. Whatsoever a man sows he reaps. Because of this dependability in the laws of the universe and constitution of the material elements man can build his machines, his bridges, his mechanical constructions and know for a certainty that if he has understood these laws and cooperated with them, his machine will run smoothly, his bridge will sustain locomotive and train, the buildings reaching however high,

will stand. If one set of laws is ignored, others operate at once, and trouble and disaster enter.

Now I venture to say each one of us can recall, from the teachings of childhood, the affirmation of a Sunday-school teacher in clearing up the question of miracle or matters hard to explain, that God can do anything, because God is the Omnipotent God!

But reverently speaking there are things that God cannot do because they are inconsistent with the ideals, laws, and principles eternal in himself and the constitution of things as he has ordained them to be. God cannot create a circle without the radii being all equal, nor a square whose four sides are not equal. How many there are who need this primary lesson in theology!

One plus one make two and two times two make four, and always so because anything other would be inconsistent with God, the nature of God, and the nature of the universe God has created. Because of this fact the universe, with its laws, is not one of caprice. It is dependable. It is not one thing today and another thing tomorrow. Gravitation, operating upon bodies directly as the product of their masses, and inversely as the square of the distances between these bodies, is always the same. Other laws and forces may enter to overcome gravitation, but ever it is at work.

We may ask what then is a miracle? The radio is not miracle. The radio is wonderful but it is not miracle; for whether I throw my voice across the street by means of sound waves, or across a continent by means of the Hertzian waves of electricity, the action is initiated on my part, even though in each instance I make use of the forces of nature.

What then is miracle? Miracle is God's action and not man's. Miracle is action initiated on the part of God in the realm in which God lives and moves and has his being, and that is operated and completed in the realm in which man lives and moves and has his being. This action moreover, being

in ways and according to powers unknown to the mind of man, is beyond the reach of his understanding, and outside his human capacities to reproduce.

This definition of miracle requires the use of the terms natural and supernatural. Man lives and acts in the realm of the natural. God lives and moves in a realm beyond the knowledge and understanding of man, the realm of the supernatural. Miracle takes us into the supernatural realm.

A homely illustration is clarifying of many difficulties. There is, for example, the realm in which man lives, and the realm in which lives the lower order of creation.

My neighbor has a dog. He has become very friendly with the parsonage and its occupants. Mornings, "Rags," a fine Airedale, comes bounding across the street, up to and on the parsonage piazza, and by barking, or scratching upon the kitchen window makes his presence and wishes known.

There is no way whereby that dog can get into the house unless some one of us lets him in. I move toward the door, and down he jumps, and by the time I reach the door he is there ready to rush inside.

I have heard the dog's cry and I have answered his prayer. To the dog in the realm of dogdom in which he lives I have performed a man-miracle in his behalf. In the super-dog realm I have acted in his behalf in a way that the dog cannot understand, in a way that the dog cannot reproduce, in a way that is beyond his canine comprehension. But no law has been violated. To the dog it was *supernatural* though to me it was not.

God is as much farther removed from us in the realm in which he lives, moves and acts, infinitely more so, we may say, than we are from the dog's and that of the lower order of creation. It is a superhuman, supernatural realm overlying, interacting with the natural realm of man's experience and life. Miracle therefore deals with the supernatural. It is action by law above and beyond our knowledge or comprehen-

sion. It is not by violation of law, but by substitution of one law for another whereby God in miracle brings things to pass.

And thus it is with the greatest miracle of all, the miracle of God's redeeming grace in Jesus Christ, as we become freed from the law of sin and death, and become subject to the law of the spirit of life. Paul was the greatest and profoundest, and we believe soundest theologian that the Christian religion has had, and perhaps ever will have apart from the Son of God himself, and Paul has said it in Romans: " The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

Shall we not be saved much confusion, and shall we not be approaching nearer the truth and understanding in many matters, if we can but recognize that there is a realm in which miracle is excluded because of the nature of God and the unchanging laws, ideals, principles eternal in himself and the universe as he has ordained it? And also that miracle in the supernatural realm is by law and mind and powers beyond the understanding or enactment of finite man?

It is in the direction of such understanding that Professor James bears witness, as quoted in the " Story of Philosophy ":

> I firmly disbelieve, myself, that our human experience is the highest form of experience extant in the universe. I believe rather that we stand in much the same relation to the whole of the universe as our canine and feline pets do to the whole of human life. They inhabit our drawing-rooms and libraries. They take part in scenes of whose significance they have no inkling. They are merely tangent to curves of history, the beginnings and ends and forms of which pass wholly beyond their ken. So we are tangent to the wider life of things.

Mathematics, miracle, mystery, God. I believe in God transcendent and intervening, not in violation of laws of nature so called, but using laws known to us and laws unknown. I believe in the Divine immanence, as Professor Bowne expressed it, " a natural that roots in the supernatural, and a supernatural whose methods are natural."

A VISIT TO THE LAND OF THE PHARAOHS

Professor I. G. MATTHEWS

"WHAT is so rare as a day in June?" Why, a day in December, if you shift your habitat from New England to Cairo or Luxor. But then, apparently, Lowell had never visited the land of the Pharaohs. However, neither the dismal fogs and chilly December days of Paris nor the sunny skies of Egypt were the promoting causes leading to this itinerary. Historical and professional interests alone furnished the urge; the thrill of the tour both in anticipation and in participation was only a delightful by-product.

Four days of mellow sunshine on the Mediterranean, sweeping past the lands of ancient story, with skies of blue rivalled only by the deeper blue of the waters, formed the appropriate introduction to the cities and the monuments of the Nile. The debarkation at Alexandria, the medical and customs' examination there, and the railroad trip to Cairo formed a fitting prelude to the medley of life and manners in this metropolis of modern Egypt. Sharing the coach with me was a group of young German Jews. German, Jews, and modern, all that these three words imply; industrious, commercially inclined, and all five were gratuitous and automatic advertisements of Wrigley's latest and best seller. Certain minor features and the view from the carriage window alone prevented me from imagining myself in a New York tube.

Outside all was Oriental. The clusters of tall, stately palms, the low sandy plain stretching away in the distance, the irrigating canals, and the peasant in the field with all his family at work, wife and children, goat and donkey, the water buffalo and perhaps a camel, all were Egyptian. This family picture together with the languid atmosphere of the late afternoon gave assurance that we were neither in Europe nor in America. Eyes and ears alike proclaimed it to be Egypt.

Cairo

Through the gathering shades of early evening, with the luxuriant growth of Delta vegetation on every side, we sped on to Cairo. Here the Oriental features were accentuated. The hum of many languages was insistent. Calls in French and English, with a sprinkling of Italian, Spanish, and German, rising above the deep guttural undertone of the native Arabic, announced to the new arrivals that all Cairo was eager to entertain them in unheard-of splendor. The party tourists, Cook's, Clark's, the American Express Company's, and others, were conveniently huddled together and led off like a flock of sheep each to its own place. The independent traveler, if unwary, was likely to fall a victim to the waiting pack of lackeys. "A stranger will they not follow" was not said of these porters. The American, who naturally betrays himself by every feature, is their legitimate prey, and their persistence is most praiseworthy. To make one's way through this mob, to find the necessary conveyance, to issue the necessary instructions to the Jehu who knows only colloquial Arabic, to arrive and discharge these various duties with becoming urbanity without the assistance of the efficient service of a Cook's man or an unnecessary draft on the personal purse, is at least the beginning of an education in Oriental life and custom.

Cairo—El Qahîra, the Victorious—with a population approximating three-quarters of a million, is now the chief city of Egypt. In early days ancient cities lay near the present site, but tradition attributes the founding of the first city in this immediate vicinity to Cambyses who in 525 B. C. established here a Babylonian colony to which the name Babylon was most naturally given. In the Roman days great fortifications were erected, and naturally when the Mohammedan invaders conquered Egypt, Khalif Omar, in A. D. 639, made this his capital. But no evidence remains above ground of these early epochs. The oldest important monument of the city, the mosque of Ibn

Tûlûn, was built by Ibn Ahmed Tûlûn in A. D. 868 in his new city. During the centuries the city has passed through much adversity. It was sacked and destroyed in 905. In 969 it was rebuilt by Gohar, a general of the first Fatimide dynasty, and was then called El Qahîra. In 1035 it suffered almost total annihilation but was almost immediately rebuilt and became the center of a thriving commerce. Saladin, the heroic leader, well worthy of his Western fame, occupied the city, and in 1176 built the citadel, robbing the small pyramids of Giza for the necessary stone. A few years later he built a wall of defense around the growing city, of which a part of the South Gate, the Bab ez Zuwêla, may still be seen almost in the heart of the present city. Captured by the Turks in 1517, the city practically disappeared till the beginning of the nineteenth century. At this time an era of prosperity was ushered in under a native rule, and this was again enhanced when in 1881 the British assumed control of all the country and gave it a stable government. Now since the end of the war and the establishment of Egyptian rule, practically unhampered by outside interference, a new turn has been given to affairs, a new era perhaps introduced for all Egypt. Thus through the centuries, Cairo's prosperity has ebbed and flowed with the tides of international life as they have beat upon the shores of an often defenseless land.

A city with such a history merits more than a passing visit. Its tombs and cemeteries preserve the memories of a glorious and of a tragic past and are still visited and venerated by multitudes. Its mosques, numbering more than 500, many of which are, however, in ruins, present to the eye the art and architecture of Moslem Egypt for a thousand years. The vaulted domes and the slender minarets speedily become for the visitor one of the permanent symbols of the Orient. Bazaars, of which the Muski is the chief, with their strange treasures old and new, beguile the Westerner, but in the arena of barter the spoils of war usually go to the East. The merchant, be he native Egyptian or Greek or other Oriental, understands three

things—his wares, the stranger's gold, and the stranger. The purchaser, if he be wise, will have added to his souvenirs a further knowledge of human nature.

Schools are here that meet the needs of the youngest and the oldest, the highest and the lowest. The Al-Azhar, with a history running back a thousand years, has an enrolment of ten thousand students. It is the bulwark of Mohammedan orthodoxy. Its teachers are most apprehensive of those intellectual currents that for half a century have been flowing so swiftly in Europe and America and everywhere threaten to make shipwreck of the tenets and the authority of traditionalism. By appeal to their sacred past and by violent denunciation they seek to keep closed the mind of the student against the steady encroachments of the new. In part only do they succeed. A strike on the part of the student body in 1909 resulted in some slight concessions being granted to freedom. Occasionally students break away from the beaten path but on the whole they are firmly held in subservient leash. Their methods emphasize the memory. They learn by rote the Koran which is their text-book and memorize the traditional interpretations of their great teachers. Of its type the study is most thorough, being pursued from seven years up; some remain as long as twenty years within the sacred precincts of the college. The building itself, which in former years was a mosque, is quite devoid of what we in the Western world think of as equipment. All is bare. Classrooms are absent. The teacher, who is seated, is surrounded by his scholars, sitting or squatting on the floor. Within hearing of each other, there may be a half a dozen masters each with his quota of pupils, who give reverent heed to the words of wisdom as they are imparted. The student of necessity must practise the art of concentration if he is going to master his task. In another quarter of the city we find the American University which is housed in the palace of one of the old princes. It has a staff of splendid men ministering to a small but selected student body and in an efficient way interpret-

ing to its constituency the educational values of modern and Western culture.

Schools of all grades between these two are found in the city. The native teacher with his boys, cooped up in narrow quarters, drills them in the rudiments, ever the three R's. But here the memorization of sections of the Koran constitutes the chief source of enlightenment. The Mohammedans are indeed biblicists. Then there are the mission schools that give varied instruction to small classes of their adherents. In this work all Christian bodies engage, and often the students from Christian schools occupy positions of considerable influence. But the greatest school of all would seem to be the bazaar, the garden, and the European hotels. Here the East is going to school to the West. The observant Oriental rapidly learns his lesson, while the passing tourist not only instructs but at the same time pays lavish tuition fees to his pupil.

As might be expected in the metropolis of a country that boasts of one of the earliest world civilizations, Cairo has numerous museums, Coptic, Armenian, Arabic, and especially the great Egyptian museum. The last one named brings vividly to our memories the $10,000,000 proffered gift for a museum building which was refused, apparently owing to the highly sensitive national consciousness of the authorities. They turned aside the gift because of the string attached. In spirit perhaps Cairo is the richer, on the material and the architectural side she is poorer.

The Egyptian museum, already overcrowded, is rich in material from many periods. Sarcophagi and statues, inscriptions and antiques of wide variety abound. Ramses II and Ikhnaton, Thutmose III and Hatshepsut are dominating figures in this house of the dead. The color on the statues of Rihotep and Nefert is a challenge to all modern workers in color. More than three thousand years have failed to dull the charm, while "Sheik el-Beled," more worthy of fame than Tutankhamon, is mute evidence that long before the days of

Michael Angelo, a genius lived who could release the form divine from wood or stone. But the center of attraction, if not the most significant for history or for art, is the wealth removed here from the tomb of Tutankhamon in the valley of the Kings. A minor ruler of little consequence, inheritor of the riches of his predecessors, his tomb had remained hidden from robbers for over thirty centuries. What a display! Gold collars and still more gold collars; necklaces of precious stones from the mines and quarries of distant lands; rings, small and large, of gold set with stones of ravishing beauty; ornaments of gold, bracelets of gold; pendants of gold encasing stones of lapis-lazuli, of turquoise and of carnelian; amulets and charms of exquisite form; serpents, scepters, and diadems of rarest beauty; perfume boxes, and fans of ivory and of ebony and of gold; sandals of gold, toe-stalls and finger-stalls of gold; implements of war, the daggers, the chariots, and the harness of the horses, decorated or encased with gold; golden cups, vases of alabaster and obsidian, lamps of alabaster; rare gems and jewels; rare woods and ivories and ebonies; the funerary couch and death mask all overlaid with gold; jewels and gold of fabulous intrinsic value—all silently awaited the spade of a twentieth century Englishman to disclose to an amazed public the wealth of a rather commonplace Pharaoh of the long ago. The wealth of the Pharaoh? Nay, rather the wealth of an empire, and an empire built on blood and plunder; the blood and the tears of the peasant of the Nile valley and the plunder that had been wrested from the tribes of the North and the South. The famous walking-stick, with the carved ivory figure representing the North, and the carved ebony figure representing the Southland, both held in the grip of the Pharaoh, is a fit symbol for the empire. The oppression that it so naturally symbolizes was inherently the cause of its downfall. A grandeur and splendor that dazzles the imagination was attained by Tutankhamon's predecessors and again by his successors through the might of the mailed fist. But militarism has ever reached the zenith of

its glory only to be torn asunder by its own children. Ever is it true, " They who live by the sword shall perish by the sword."

Other museums in Cairo have much of value and interest. The Arabic museum, the pride of the Egyptian Arab, contains a splendid exposition of ancient Arabic decorative art. A vast array of beautifully wrought copies of the Koran are on display. A well-ordered series of illumination devices, said to be the most complete in the world, from the earliest lamp to the latest invention, is of special interest. Wonderfully artistic inlaid work of geometrical and floral designs preserve the genius of the kinsmen and contemporaries of the builders of the Alhambra. All beautifully arranged and beautifully housed in true Arabic style, it is no wonder that it ministers to racial pride. To the American it is a glimpse into another world, and that world one of exquisite and delicate beauty. These and other museums in the city will amply repay careful study, and they present a wealth of historic material that is most alluring to any one who is interested in Egypt ancient or modern.

The same may be said of the old churches. If they cannot vie with the mosques in number they can easily compete in age and in accumulated tradition. Coptic, Greek, Armenian, Syrian, Maronite, and Latin all are alike proud of their ancestry and their traditions. These, the traditions, like wine, gain vigor and flavor with age. The Coptic church has the longest, hence the strangest history. Their traditions, however, would seek to outdate their actual history. Under the old church of Abu Sergis is a subterranean chamber in which are two side cavities. In one of these we are solemnly assured the Blessed Virgin and the Holy Child rested during their flight into Egypt, while the other one accommodated Joseph. For such information the absurdly low fee of ten cents is expected. No doubt, given sufficient time, they would produce the clothing worn by the Fleeing Family, if the fee were large enough. At one end of the chamber is a font that is still used for the baptism of children and is also reputed old. But like most traditions with

which one is now regaled in these ancient lands, the less one knows of historical fact the better for the tradition. The church, however, is ancient, with a history going back as early perhaps as the sixth century, and has some most unusual mosaic work. The square behind the altar is especially noteworthy. Here mother of pearl and small pieces of blue glass have been wonderfully blended and inlaid in the marble of the wall. The delicacy of the workmanship and the beauty of the whole contrasts most vividly with the marked tawdriness of much Oriental decoration.

The Cathedral of the Copts which adjoins the residence of the Coptic Patriarch, is in the new part of the city, not far from the central garden, the Esbekîya. It is a large building without any unusual features. Saints, apostles, and archangels on the wall in glad array looked down with smirks and smiles on the throng that gathered to celebrate the Coptic New Year. The large auditorium was crowded almost entirely with men from early in the evening until well after midnight. The ritual was elaborate, verging on the gorgeous. Boys in vestments serving at the altar, choir-boys for the responsions, boys with lighted tapers and boys swinging the censers down the aisles were all arrayed in the "garments of holiness." The incense-laden atmosphere, the antiphonal intonation by the priests, the homily delivered by the orator, the rising, sitting, bowing, and posturing, all spoke of the intense devotion of the leaders and the worshipers. To them it was a sacrament.

But what of the other churches and other religious organizations? They are many and varied. Here we find the dervishes who every Friday evening perform their rites and indulge in those ecstasies whereby they attain a supernormal experience akin to the trance. This, like similar experiences in other religions, they interpret as the filling of the divine spirit. Near by, is the stately service of the Greek Orthodox Church, with its well-ordered ritual, so rich in musical quality and so harmonious in its symbolism, while around the corner is the less

ornate worship in the American mission, where the appeal is made largely to the reason rather than to the emotion.

Cairo can also boast of a lighter side of life. To the west of the city lie the great zoological gardens where in a spacious park we find the most complete collection of African flora and fauna, while almost in the center of the city is the Esbekîya, a garden of twenty acres, which no visitor should miss. Ismail Pasha, in 1867, transformed a then fever-breeding marsh into this tropical beauty spot. Let us enter and loiter along the shady pathway on a late afternoon in the early part of January. No day in June has more charm. The atmosphere is translucent, the sky a sapphire blue, and we are in an oasis with running water and palm trees, acacia trees and lotus flowers, while music fills the air. The soft, alluring tones float to us from beyond the foliage. Let us hasten. Ah, yonder surrounded by an eager throng of natives and visitors, is the Egyptian military band. How alert and attentive they are! How gay in their uniform, how confident in their director! How responsive to his wand! How proud of their race and their country are these native sons. And their music is Egyptian. A number of their selections are compositions of their leader who has more than a local reputation. Here is a new note in music, sprightly melody, rich and haunting in its phrases, and well sustained by the harmony. It is light and airy like the climate of the country, bright as the skies above and crisp as the freshness of the sunset hour. Yes, it is Egyptian, not German, nor English, nor Italian. It pleases, cheers, and lights up the passing hour. Would it also thrill for patient endeavor or support in long struggle against stern adversity? However, it woos and calls, and some day we hope to respond again to its appeal, perhaps to listen longer and to understand it better.

Not the least interesting feature of the recital was the conductor's son, a lad of not more than nine summers. He had music in his finger tips. Standing on a lower step of the bandstand, with his back to his father, facing an appreciative

audience, he directed a visionary band. He was inimitable, a duplicate of his father, as vivacious, as commanding, as perfect in his time and accentuation. Any hour this boy may take the baton from the hand of the man, and the musicians will respond to every dimuendo and crescendo suggested by this young artist.

Peradventure there may be a still lighter vein in the life of the city. The theater and the movies are there. For all we know Wild West shows and the high lights of American life may be played up for the amusement and the benefit of the native. Draughts is a popular game, seen even in public places, and games of chance add to the excitement in the life of a large number. Hashish, an intoxicant and dope, has its addicts and its bootleggers. It is prohibited, and its pedlers receive no favors from the law. A short time after we left the city the International Hashish Merchants held a convention there to discuss ways and means for developing their lucrative traffic. They were very open and very bold, but their enthusiasm was rather short-lived. The Egyptian authorities simply jailed the leaders on whom they could lay hands and nothing more was heard of the convention. Egypt is an unhealthy place for law-breakers.

The Environs of Cairo

We might pleasantly and profitably remain all winter in Cairo, but interests drive us on. The environs of the city cannot be entirely neglected. To the southwest of the city lies the Island of Roda, actually a beautiful residential part of the city. Here, if we wish we may sit under "Moses' tree" and walk over the very spot where Arab tradition says the basket of bull-rushes in which Moses was cradled was drawn out of the Nile. As we view it, scepticism is hushed for we recognize it is a most appropriate place, none better. The Nilometer, which dates from the middle of the eighth century of our era, still stands here, a testimony to the great floods of ancient days,

which are now under control by the great barrages and the Assuan dam.

On the other side of the city, to the northeast, lay in the distant past the city of Heliopolis, the On of the Old Testament. Here Egyptians believed Plato spent thirteen years studying the lore of their native priests. Jewish tradition says Moses received his chief education here. The Old Testament tells us that Joseph married the daughter of one of the priests of this city.

The old city of Heliopolis lies buried deep in the Nile mud that for twenty-five hundred years has been silting down over the debris that resulted from the Persian and the Roman conquests. A few remains have been recovered. The lone sentinel of ancient empire that cannot be overlooked is the great obelisk of Sesostris I who lived about two thousand years B. C. This is the oldest obelisk still standing in its original place in Egypt. It is of rose granite and was no doubt carried down the Nile from the Assuan granite quarries. It is over sixty-six feet high and rests on a pavement that is now some six feet below the surface level. Along with its mate, which was standing here in the thirteenth century of the Christian era, but has since disappeared, it stood at the portal of the temple erected to the sun four thousand years ago. Now all else is gone, and where once a proud city with an honored priesthood and a world-wide intellectual influence flourished, now a few palm trees in the midst of a corn-field surrounding this shaft of granite keep lonely watch over the tumulus that long has covered the mighty dead.

Half a mile distant, on the edge of the village of Matarîya, is the Virgin tree, a sycamore, now fenced in against the ravages of the faithful. Tradition declares that the Holy Family rested beneath its shade after their flight into Egypt. " Holy sites " that strengthen the faith of so many of the pious and cost but a petty bakshish, surely should not be disturbed.

Half a mile to the east of the old city of On, is now the

most flourishing suburb of Cairo. It is foreign and is largely due to the enterprise of a Belgian contracting firm. In every respect it is modern and yet is peculiarly suited to the conditions and the climate of Egypt. The large spacious houses with ample court areas look most attractive. The hotels are ready to cater to the needs of even the most fastidious. Here indeed is the latest word in modern city building. The builders have in a unique way commercialized and departmentalized the religious instincts. Near the center of the well-planned city, on the four corners of an open square, they have erected for the use of the people four splendid religious edifices, a Latin church, a Greek orthodox church, an Armenian church, and a Jewish synagogue. The spiritual as well as the material interests of the community are thus standardized. A construction firm catering to the religious needs and prejudices of a populace is a strange if not a new thing under the sun. No doubt their ingenuity will not fail in reaping an adequate return for expenditure.

But Cairo is claiming too much attention. Nothing less than a volume would suffice even to introduce the city, its life, and its environs to the reader. The different quarters of the city, peopled with representatives of all races, those from the desert and from the isles of the sea, from Syria and from Lybia, from Nubia and from the Caucasus, from far-off India and from equidistant America, present a motley throng mingling their cultures and their lives, as picturesque in their garb as they are perplexing in their gibberish. But these must be seen and heard rather than described.

The pyramids, those massive expositions in stone of the genius of the early rulers of the "old kingdom," would ever reproach us if we failed to do homage before them. Kufu, Kafre, and Menkure, lasting evidence of the stupendous power inherent in mankind, towering witnesses of the acme of physical strength in the ancient world, rise before us. The Serapeum with its immense diorite bull sarcophagi, the house of

Mariette the intrepid French explorer of the underworld, the pyramids of Dashur, Sakhara, and Abu Sir, and not least the Sphinx, these, each with its wealth of archæological interest, intriguingly appeal to us. But in the midst of this ancient glory the "present evil world" cannot easily be escaped. The clamoring donkey boys, descendants perhaps of the slaves who toiled around these pyramids, will never be forgotten. They can never be accused of being "slothful in business." But it is difficult to understand why they should insist that the visitor should ride six donkeys at the same time, but a still greater mystery is how some of the poor little creatures are able to stagger along under some of their human burdens; but the greatest mystery of all is how a respectable able-bodied man can bring himself to mount the little beast at all.

En Route to Luxor

Men-nefer—the good place—corrupted by the fastidious Greeks into Memphis, the city in which Ramses II erected the largest statue yet uncovered, and where Shishak built one of the most gorgeous temples of ancient times, the city whose glory baffled the pens of Herodotus and Strabo, is now occupied by palms and flax. It is twelve miles on our way from Cairo to Upper Egypt, and unfortunately must be omitted from any report.

From Cairo to Luxor is 450 miles by rail, and what took Ramses II two weeks to negotiate is now comfortably made in one day. And what a country! It is a long fertile strip, the product of the Nile which has been harnessed by English engineers and turned whithersoever the native brawn demanded. The annual rise of the lower Nile, some forty feet above the low level, is now only a matter of history. Now its waters must serve the country twelve months in the year, and the rich soil yields two or three crops annually. Thus Egypt prospers. During the half century of British control the population almost doubled. As we ride along hour after hour through the

strip of green, we do not wonder that ancient Egypt worshiped the Nile. It is and has always been the cause of fertility. Where its waters reach, there is vegetation and life; where they fail, nothing but the bleak and arid sandhills can be found. The line between is clear cut. One foot on the soft verdure, the other may be on the burning, blistering sand. What mysteries and what terrors must the Nile have held in the olden days. The gradual rising of the boiling, eddying torrent to a height of forty feet, sweeping all before it, bringing death, bringing life, was to the natives nothing less than "water sent by God from heaven." If thus divine, it both merited and received divine honors.

Natives are in the Nile, fishing or washing or bathing or filling their water-jars for household use. Others are lazily lolling in the villages or by the railway stations or loitering in the beautiful palm groves, while most are out in the fields hard at work. Everywhere the sakiya, the water-wheel which is turned by the cattle, and the shaduf, a primitive lever device used by the native for lifting the water from one level to a higher, are at work. Steamboats, dahabîyas, and smaller craft ply their trade on the water, while camels and donkeys are the beasts of burden on land.

On we speed past Al-Ayyat, where it is said Menes, the first king of Upper and Lower Egypt, turned the channel of the Nile eastward so that he could build his city Memphis west of the stream and east of the mountains. On past El-Wasta, where a branch railroad runs some twenty miles to the right into the Fayum. Here is the celebrated lake Meoris where the sacred crocodile was kept. Here olives will mature as in no other part of Egypt, and in the past it has been noted for its apricots and its grapes. A most fertile spot, it was well named "the garden of Egypt." On past Sharôna, with the ancient monastery of Oxyrhynkhus only a few miles off to the west. A half an hour later we pass Minia where we stop, if we wish, to visit the Beni Hasan tombs. These are on the east bank

some ten miles up the river. Here was discovered in 1889 a vast cemetery of cats that had been mummified almost five thousand years ago. They were held to be sacred by the people of the place. Bast, the cat-headed goddess, was the chief deity of the region. Temples and tombs are everywhere cut in the white limestone rock, while all along these eastern hills are found the great alabaster quarries that supplied much of the most beautiful material that was used for temples and tombs.

On again, past the island of Roda, where was built the first sugar factory in Egypt, and that out of stones from a ruined Roman city that Hadrian had built in the vicinity. On to Amarna, which also lies on the east bank of the river, the capital of the renowned heretic king Ikhnaton, which forty years ago gave up its treasure to the spade of the excavator. On and on till after eight hours we reach Assiut. Here in this city of 50,000 we should rest either going or returning. It is the ancient Lykopolis—the wolf city! Here the wolf was once held sacred and was worshiped under the form of the jackal-headed Anubis. Wolves are still found in the neighborhood, and in the smaller caves a considerable number of wolf mummies have been found. Sacred bulls at Sakhara, sacred crocodiles in the Fayum, sacred cats at Beni Hasan, and sacred wolves at Assiut—surely these people were very religious. In the neighboring Libyan cliffs to the west are the tombs of the Lords of Assiut. Now, the story-teller informs us that they were the storehouses of Joseph. Well, why not? They are old enough, for they go back over four thousand years, as is testified by the presence of the cartouch of Sesostris I. They are large enough to hold the stores of seven years, for they stretch out nearly half a mile and rise in five tiers one upon the other. Is not this an appropriate locality? It is in a fertile territory, with access to the Fayum, and the Bahr Yusuf (Joseph) irrigates the whole country. Why, with so many favorable features, be longer skeptical?

But Assiut has other claims to distinction. Here was born

the neo-Platonic philosopher Plotinus, who is far better known in the city of Philadelphia, thanks to the work of Doctor Gummere, than in his native village. No trace or tradition of him could be unearthed during the short stay in the city. But it is also a famed Christian center. This is due to two important causes. It was an old center of Coptic influence. The people here are yet largely Coptic and are very intelligent. It is also the chief center of the American mission which is conducted by the United Presbyterian Church. Educational work forms the center from which radiates all its activity. It is a credit to all those who are in any way connected with it. Few influences in Egypt are more potent for good than the missionary and educational work as carried on by this mission.

But Assiut is not the end of our journey. Six hours' more travel lie before us. On through green fields ever hugging the water courses, past ancient tombs in the cliffs to right or to left, over the debris of long-buried cities, glimpsing here the walls of a citadel or a row of broken pillars bearing tragic testimony to the inevitable decay of all human greatness; on past the shimmering mirage to the east and the troop of homeward moving camels on the west; on we go, leaving Abydos, the holy city of Egypt, the burial-place of Osiris, on the right; on across the Nile to the eastern side at Abu Hamâdi, past Dendera with its well-preserved temple with the Ptolemaic Zodiac in the ceiling, on to Luxor, a long days' journey by rail from Cairo, but a happy one.

Luxor—Thebes

Alighting from the train late at night we were royally met. Flags were waving, bands were playing, all the town was in gala attire. Paged by the hotel porter, who strutted proudly in his gold-braided regimentals, we were most chivalrously shown to the waiting carriage. We had slipped into a veritable fairyland. Then we learned that not for us was all the parade. King Fouad had arrived a few hours before us, and all the city

had been swept and garnished. Ours was the benefit of the backwash.

But who when in the presence of a grandeur more striking than that of the pyramids can go out of his way to pay his respects to a king, even the King of Egypt? We did not play hide and seek with his Majesty but for three days we continued to miss him. We visited the "tombs of the kings" the day preceding and the temple of Karnak the day following his official visits. We heard the trumpets of his announcers, saw his outriders, walked under the same arches, and enjoyed the same mellow sunshine as he. Perhaps ours was the greater enjoyment. We were carefree, he wore a jeweled crown and was reported indisposed. Perhaps the cares of the present and the problems of the future of the empire weighed upon his spirits. Our thoughts were busy with the past, a past that here was easily visualized. We were back 3,000 years or more and could hear the tramp of hoofs and the rolling din of the 20,000 chariots that Thebes could muster, gay with banners, brave with the weapons of war, as they assembled, and wheeled, and fell into line at the call to meet an enemy on the far-flung frontier line. We could see Thutmose III, in the panoply of war, riding through the present thoroughfare, amid his entourage of nobles, as they returned from the conquest of Palestine, the story of which he had inscribed on these Karnak walls. Or in gayer trappings yet, and certainly with no less majestic bearing, we can in imagination look on Ramses II as he rode up the great avenue of sphinxes for the dedication ceremonies of the enlarged and completed temple of Luxor, in front of which still stands one of his obelisks while its mate has for ninety years adorned the Place de la Concorde in Paris.

Such visions, the epitome of the dramatic moments of history, full of color and of challenge, have been robbed of their pain and their dread by 30 centuries of history. The great figures of the past planned and suffered and achieved and are gone to their reward; the Pharaoh of today can see through a

glass but darkly. His visit was official and was widely heralded, ours was private. He gave a barbecue out in the public square, and all the hungry were sated. A boy was injured in the throng; he poured out generous largesse. Proclamations of fealty were made him and *Vive le Roi* and *Hayi el Malk* were on the archways, on the banners, and on the lips of enthusiastic subjects. We gained only the passing smile of the boy who well earned his bakshish; but who will say that our days in Luxor were less happy or less profitable than those of the King.

Luxor—el Aqsûr, the Castles—on the east side of the river, is the most important city north of Assiut. Ancient history, a wonderful setting, an inviting winter climate, and the tourist have conspired to make it so. The Luxor temple, begun by Amenhotep III and completed by Ramses II, vies in splendor if not in vastness with that of Karnak, two miles to the north. These two were once connected by an avenue guarded on each side by immense sphinxes. The size and splendor of the ruins in this vicinity simply beggar all description. To Baedeker with his statistics add the historian with his constructive imagination, then call in the artist with his brush, and to these join the poet with his word wizardry—a composite genius so endowed might perhaps do justice to this vast amphitheater of buried empires.

Thebes was one of the many names under which the ancient city that grew up around these temples on the east bank of the Nile was known. From a place of merely local significance it rapidly grew to be the most imposing city of the empire. A favorite abode of many of the Pharaohs, their palaces became the center of unparalleled splendor. Princes and priests were likewise attracted to this scene of pomp and power. Humble folk who were the warriors and the " hewers of wood and drawers of water " filled out the picture. A thronged city, dominated by the symbols of religion, by the Greeks it was worthily named Diospolis, city of God.

Across the river, west to the Libyan hills and in the cliffs

themselves was the necropolis. Here in the Valley of the Kings and the Valley of the Queens are the ancient tombs. These are amazing constructions. Wide passageways were tunneled into the limestone rock, running from two to five hundred feet back and often descending by gradual stages to a depth of even two hundred feet. Side chambers of all sizes and numbers, and shafts running even a considerable distance branch off from the main tunnel. The walls are usually decorated with historical and religious texts, of which the Book of the Dead always forms an important part. The builders having pushed as far as they desired into the heart of the mountain excavated a spacious chamber or chambers as the last resting-place for the king or queen or imperial officer. Scores of these tombs have been opened, the most recent of which has been that of Tutankhamon, and probably scores yet lie concealed.

Thebes the living gradually invaded Thebes the dead. Keepers and an army of workmen must of necessity live near the necropolis. Then royal temples as Deir el-Bahri, Qurna, the Memnon, the Ramasseum, and Medinet Habu were one after the other erected in the vicinity. Palaces also invaded the west, and the growing city, east and west, with its long history and its many divisions, was all embraced under the name of Thebes.

It has been said, " The traveler who merely wishes to say he has seen Thebes may get through all in three days." To know Thebes would be to know old Egypt in her palmiest days, and this can be gained only by years of arduous study. But even a passing glimpse should help any one, even a modern American, not to think of his own civilization more highly than he ought to think. What a master mind was the designer of the temples at Deir-el-Bahri and at Karnak, Sen-Mut, the Christopher Wren of his age, whose statue has now an honored niche in the Berlin museum? The mediæval cathedral fails to impress the imagination as do these silent and shattered memorials of the ambition and the piety of these immortal builders.

What titanic forces these Nile dwellers were able to command! Our modern skyscrapers or our great engineering feats on land or water may be more useful, but none are more colossal.

But we can only hint at the glories of Thebes. The pen can do no more; to see is essential. And to see is to dream, and what dreams! The imagination can only partially reconstruct the " 100-gated city," the " city of God," covering many square miles of area, dotted with imposing shrines, beside which our most magnificent cathedrals would appear as children's toys, the royal palaces, the great open spaces with palm and acacia, the grand boulevards, cool under the shade of the palm and reaching on every side out into the desert. Imagination can also repeople this plain of death. Kings, who have had no superiors in history in the art of government or the strategy of war, queens who were endowed with beauty and surpassing charm, lived and wrought here. Artists in stone and paint expressed their highest emotions in work that still stands on exhibition. Soldiers who had fought with distinction in the far north against the trained troops of the Hittites or had met the wild raiders from the south and had driven them back to their own fetid jungles, marched in the processions or idled the day away in the market-place as to the wondering groups they recounted the strange customs of distant peoples. Priests and peasants and slaves, a myriad of many races and many tongues, moved about their customary tasks, most of them perhaps quite unconscious of the glory that was theirs.

But Thebes is not the end of our journey. What shall we say of Assuan with its great obelisk, perfectly shaped on three sides, while it is still a part of the living rock, lying in the granite quarry, or of Philæ, or of the Assuan dam, or of our sail through the treacherous currents of the First Cataract, or of the island of Elephantine from which came the famous papyri of the fifth century before the Christian era, or of the wild Bisharin tribe now camping near Assuan, or of those beautiful Egyptian temples at Edfu and Dendera and Abydos

that we visited on the way back, or of the native villages, Kena, Minia, and Baliana where we had experiences out of the ordinary, or of the courtesy and intelligence of our Franciscan friends and guides? What shall we say? Why, merely this, that if all were written that seems interesting to the writer, the QUARTERLY would not contain the story and again some weary reader would cry out, "Of making of books there is no end—vanity of vanities, all is vanity and vexation of spirit." Thus endeth the first chapter.

THE THONDRAKETZI OF PENNSYLVANIA

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In the course of my work as State Missionary in Indiana County, Pennsylvania, I became acquainted with a number of our immigrants from Russia and the Near East who did not appear to be connected with any recognized branch of the Oriental Churches, showed a remarkable disposition to adopt the distinctive Baptist beliefs and system of church government, and possessed a strong though furtive dislike for all forms of orthodox church-membership. On becoming better acquainted with, and on confidential terms with individual families, I discovered, to my astonishment, that numbers of these people belonged to the proscribed sect, known as Thondraketzi, an evangelical sect which having spread through Europe in the Middle Ages as Albigenses, Cathari, Bogomiles, and Paulicians, was generally considered to have been extirpated by persecution and only to have lingered as a surreptitious survival in parts of Armenia and Southern Russia.

In the course of certain researches into the history, theology, and polity of the early Oriental Churches I was continually coming across traces of Paulician doctrine and practise. The fact that this sect was dualistic in its belief and Manichæan in origin, seems to have been taken for granted, until the researches of modern Armenian scholars and the discovery and publication of the Key of Truth opened the question as to whether their Manichæism was not attributed to them by their orthodox enemies and that their origin, instead of being derived from the Persian mystics and Eastern theosophical sects, is to be sought in the Ebionite Church of the first and second centuries. It is an established fact that although the Ebionite churches were divided into many sects and several of these contained dangerous elements of heresy, a number of

these bodies in addition to certain Judaic practises retained the purity of the apostolic church. In Justin's "Dialogue with Trypho the Jew," Chapter 47, (about 140) he clearly distinguishes between two sects with one of whom he would hold communion. It is not until 175 that we find the Ebionites referred to as a definitely heretical sect, and an opinion has arisen, to which I personally incline, that previously to this the term was applied to the orthodox Jewish Christians of Jerusalem and neighborhood who still adhered to the Mosaic law. The very word "Ebionite," meaning "poor men," may well have been applied to those who followed the evangelical precepts, and selling their goods, lived in apostolic poverty for the Lord's sake. That certain Eastern Christian communities traced their origin to the Jewish or Ebionite churches is indisputable—notably Edessa,[1] Nisibis, and Tigranocerta. In this neighborhood was Samosata, and from Paul of Samosata the Paulicians probably derived their name. The adoptionist theology of Paul of Samosata seems to have been the general opinion of the primitive Ebionites of Judea, of the great Doctors of the Syrian Church, of Hemas, Theodotus, and Artemon. It seems to have consisted of the belief that Christ was born of the Virgin by the operation of the Holy Ghost, but did not become in the full sense equal to the Father until his baptism by John and his entry into public ministry. He was created by, and therefore inferior to, the Father. That this idea may be in consonance with the creed of orthodox Christianity appears to be shown in the words of the Creed of Athanasius, "inferior to the Father as touching his manhood, but equal with the Father as touching his Godhead." It is interesting to note that Paul was deposed and his views were condemned by the Emperor Aurelian. It was therefore reserved for a pagan emperor to settle the Christology of orthodox Christianity. In the Chronicle of Georgius Monachus, about the middle of the ninth century, it is stated that they

[1] Marquart, *Ostasiat. and Osteurop. Striezüge.*

were Manichæans deriving their origin from Paul of Samosata, whose mother was a Manichæan. Their real founder, however, is claimed by the Paulicians themselves to have been Constantine of Mananali, a district west of Erzerum, on the Euphrates. Constantine was, according to Petrus Siculus, martyred about 680, by one Simeon, who was converted by his victim's death and succeeded him as head of the movement. About the year 720, Paul the Armenian became head of the church and his son Gegnesius a few years afterward converted to his opinions the Emperor Leo the Isaurian. From this date the sect spread over the whole of the Near East, and traces may even be found in Persia, China, and possibly, according to Professor Newman's suggestion, though I myself doubt it, in the Thomist Church of Malabar. About the year 750, the Emperor Constantine V colonized Thrace with Paulicians to serve as a bulwark against the Bulgarians and the Slavs. The sect was persecuted with unexampled severity from the reign of the Armenian emperor Leo V until the year 880, the Empress Theodora alone having put over a hundred thousand to various forms of death.

In spite of persecution the sect spread, especially in Bulgaria, where it is interesting to note that the present Roman Catholic population are their direct descendants in Armenia, where they were reestablished about 820 at Thondrak, whence the term Thondraketzi. They spread through Albania and the country east of the Euphrates. The Crusaders found them everywhere in Palestine and Syria, and later, following in their wake, we find them under the name of Publicani, scattered all over Europe. After the beginning of the thirteenth century, they are not mentioned by any historian until they appear still entrenched in their original homes in Syria, Armenia, and the Near East. In 1828, according to Coneybeare, they, or a colony of them, appeared in Russian Armenia, bringing with them a book of ancient but unknown lineage called the "Key of Truth," and apparently being the subject

of severe persecution from the civil and ecclesiastical authorities. Now they have turned up, in small numbers, it is true, but still with their old traditions and history, in the remote districts of Indiana County, Pennsylvania. Whether they will flourish and survive as an independent church remains to be seen. At present they are adopting our Baptist traditions with gratifying results, and with the consent of my church I am giving them temporary membership until something can be done. Before dealing with their past and present theology and future prospects, it would perhaps be of interest to discuss what historical relation they bear to ourselves, and whether we can in any sense be considered their descendants or whether we have a right to consider them our spiritual children.

Whether the Anabaptists from whom our descent can directly be established derived their origin from the Waldenses or Albigenses is a moot point with various historians. Probably they derived some of their distinctive tenets from both sources. This is not the time and place for historical controversy; it may be remarked, however, that the very fact that the Waldenses practised infant baptism, and retained certain sacramental practises of the Romish Church is sufficient reason to be chary of adopting this theory.

There appears to be a clearer doctrinal connection between the Anabaptists of the Low Countries and the English Baptists from whom we claim our descent, and the Bogomiles, Cathars, and Albigenses who were the direct offspring of the Paulician sect. This is clearly put by F. C. Coneybeare in his monumental "Key of Truth." After the formal anathematization of the Adoptionist Faith by Rome in 190, it lingered on in Moorish Spain, in Burgundy, in Bavaria, in the Balkans, crushed under and trodden down by the fiercest persecution in the history of the Christian Church. It lingered on in the Rhenish provinces and in Languedoc as the submerged Catharic Church until in certain sections of the Ana-

baptist Church of Reformation times it emerges as a living entity, and resuming its apostolic purity lives in all essential elements in the individual Baptist churches of the present day. We cannot lay a precise finger on the point of historical continuity at which Paulician became Bogomile, Bogomile Albigensian, and Albigensian Anabaptist. The whole literature was ruthlessly sought out and destroyed in the relentless persecution of the second, third, fourth, and fifth centuries. The office of the Feast of Baptism of Christ—the sole relic of Adoptionist Christianity—was excised from all the liturgies of the time. There remains, however, in the attacks of their adversaries, in the Cathar Ritual of Lyons, and in the "Key of Truth," enough to show us that we are indeed the spiritual heirs of the early adoptionist Paulician Church of the apostolic period.

The Thondrakian element in Indiana County, Pennsylvania, are generally from the Balkan Peninsula, a few from the southern provinces of Russia, but originally of Balkan descent, and most interesting of all, a few from Transylvania who still refer to themselves as Bogomiles. Their total number appears to be about six hundred, and they are scattered throughout the length and breadth of the county. They are bitterly opposed to the existing orthodox churches, whether Roman or Greek, and evince an unconquerable aversion to worshiping with any existing congregation, even with our own Baptist churches. They hold as an article of faith that all churches practising a sacramental system, especially those possessing a spiritual hierarchy or monastic system, are founded and sustained by the devil in his own proper person as Satan, for the persecution of the faithful, although they admit that in later years to avoid persecution they have nominally submitted to their ministrations. They are generally referred to by their orthodox compatriots as Bolshevists and form isolated racial groups among their own people. Their general attitude toward our American institutions and

churches is one of calculated mistrust. They seem unable to realize what a free country actually means. This attitude is easily explained by the fact that for over sixteen centuries they have kept their faith under the heel of an iron and relentless persecution. If we add to the ten centuries of persecution in the East, the massacred Albigenses, Cathars, Publicani, Anabaptists, and allied sectaries of Western Europe, the brain staggers appalled at the slaughter committed by the orthodox churches in the name of the God of Love.

Their theology is simple and consists, as far as I can actually ascertain, of the following articles, but these must not be taken as authoritative or exhaustive:

1. The church of Christ consists of all baptized Christians, who must have voluntarily declared their faith and been immersed in running water.

2. The only other ordinance is the Supper of our Lord. This may be partaken of in any church, or in the family circle, or by the believer alone. Unleavened bread and fermented wine must be used, and the elements become by faith the very body and blood of our Lord.

3. Infant baptism is of the devil, and all denominations practising it are apostate from the church of God, and are constituent parts of Satan's visible kingdom. All converts from any church practising pædobaptism must be rebaptized.

4. On the eighth day after birth the child shall receive a name and be admitted a catechumen of the church. This has fallen into disuse in this country owing to the dearth of "elect ones." I have performed the ceremony on two occasions.

5. Jesus was born without original sin of a pure virgin, who, however, lost her virginity after the birth of Christ. He was the "Son of God" but not "God the Son" until after he had received the baptism of John and the descent of the Holy Ghost. Creation was therefore the work of God the Father and not of the Son in his proper person. It may be

noted that the Apostles' Creed, in apportioning the functions of the Trinity, seems to bear out the theory that this view was universal. "I believe in God the Father Almighty, maker of heaven and earth, *and* in Jesus Christ, His only Son, our Lord."

6. There is but one final judgment for which all men wait.

7. Sin must be publicly confessed to the assemblage of the faithful, and absolution pronounced on their behalf by the "elect one."

8. The devil is the adversary of God and man, and there is a continual war between good and evil which will persist until the last day when Satan and all his works will be cast into everlasting fire.

9. There is but one minister—*ishkan*—the elect one or bishop. He is chosen by the faithful and set apart by the laying on of hands. They grant this to our pastors but utterly repudiate all other sects.

10. Christ's sufferings were sufficient for the sins of the whole world.

In this country the teachings of the church are traditional and oral. They refer, however, to a sacred book which I take to be identical with the "Key of Truth." They accept the canonical Scriptures, allowing no doctrinal significance to the Old Testament.

Once their confidence is gained they are receptive and teachable, and they are generally grateful for anything that is done for them. Like all the immigrants of Eastern Europe, they have to be approached from the material side. Their standard of civilization is generally low, and they can be persuaded to approach the subject of religion only after considerable progress is made in their affections. They have an intense belief in the personality of Satan, which has developed into a belief in witchcraft and diabolic agencies that is almost unbelievable in the twentieth century. I am continually being called upon to exorcise evil spirits and to deal with alleged

witches and enchantments. All disease is attributed to one of these agencies.

They are greatly addicted to the practise of sympathetic magic, especially for the undoing of an enemy or the removal of disease. I hope one day to complete an article on this subject, but it is clearly outside the function of the present paper.

I believe this interesting survival of a primitive church can in time be brought into the Baptist fold, although as an archæological survival one might like to see it maintain its position as an independent entity. It will probably die out in the course of the next generation unless some effort is made to secure its continuity. The children at any rate are being taught the fundamentals of the faith, and I hope will grow up worthy members of their new country and well founded in the religious principles of liberty for which their fathers fought and died.

WHAT'S WHAT IN THE MAGAZINES

"THE ALLEGED MESSIANIC CONSCIOUSNESS OF JESUS"

In the *Journal of Biblical Literature,* Vol. XLVI, 1927, Professor Shirley Jackson Case, of the University of Chicago, ably discusses what is perhaps the most crucial issue today in New Testament criticism. The paper itself was read as the Presidential Address at the last meeting (December, 1926) of the Society of Biblical Literature and Exegesis.

Since the days of Lessing the problem of distinguishing between the religion of Jesus and that of his adoring followers has become of increasing interest. Because of the importance in the eyes of his early followers of a worthy judgment of him the attempt to appreciate his own personal piety and perpetuate his teaching was sidetracked. What think ye of Christ? became for them of paramount importance. That this was the case is unmistakably manifested in the Gospels, where it can hardly be doubted that Christians drew generously upon their own experiences and beliefs for patterns by which to visualize the religious life of their Messiah and to describe the state of mind appropriate to one in Jesus' high station. Not alone was he portrayed as one consciously possessing the right to forgive sins and declare himself superior to the Sabbath, but from the hour of his baptism, at least, he had known himself as the one especially chosen by God to establish the Kingdom he and John before him had preached. He was one with the Father, and as such could bid all men be reborn in order to enter the Kingdom. Even in the realm of nature he did not experience the limitations of ordinary mortals but could still a stormy lake with a word of command or feed a multitude with a boy's lunch, to say nothing of healing all manner of dread diseases.

From first to last the Gospels are pervaded by christological interests. Only secondarily, if at all, do they aim to exhibit the personal piety of the Nazarene.

So rapid was the development of the emphasis that in the so-called Apostles' Creed " thought leaped directly from ' born of the Virgin Mary ' to ' suffered under Pontius Pilate.' "

To get beneath this interest and to rediscover Jesus' own ideas has been the aim of scholars for nearly a century. Various solutions have been propounded and discarded, such as that portraying him as the cosmic Redeemer or one peculiarly and uniquely in attune morally and spiritually with the will of God. The critical analysis of the Gospels with its revealing of different documents or strata, along with a more adequate knowledge of the apocalyptic literature, " produced the eschatological interpretation so widely in vogue for the last twenty-five years." This was to be the final solution.

Jesus therefore had classed himself in the apocalyptic messianic category. . . There remained, it is true, a few notable skeptics, but their audiences were small. The voice of a more vociferous Schweitzer easily drowned out the utterances of a more modest Wrede [especially in America since the former's work was translated while the latter's was not. —*M. S. E.*].

Today many scholars are qualifying their statements.

That he (i. e., Jesus) preached apocalypticism was one of the most certain rediscoveries of New Testament scholarship in the closing decades of the last century. But it is overhasty to affirm immediately that he had given himself an eschatological messianic label.

With this position Professor Case finds himself in harmony. That eschatology was no monstrosity in Palestine in the days of Jesus' life is now beyond dispute, while that Jesus himself was in speedy expectation of the day of Yahweh is equally sure. That he looked upon himself as a prophet endowed by the Spirit, but without laying claim upon God for material support from ravens or assistance from legions of angels, rather than as a founder of the new religion, as did his early followers, would appear most reasonable. That he was possessed of an overmastering conviction that " God had made

special choice of him and had uniquely equipped him to deliver a message to the children of Israel" was one thing, "but to what extent this religious conviction impelled Jesus to attempt self-classification is another matter."

In fact after discussing the various assumed classifications Professor Case is most skeptical in regard to the probability of Jesus finding any likeness to himself. That he ever called himself the Son of man is improbable, while that he ever used the title even in the third person may be very seriously doubted.

His energies had been consecrated to the task of preparing his hearers for membership in the Kingdom; he had not been concerned with messianic self-interpretation.

Few more timely articles have appeared. It must not be thought that Professor Case is a *vox clamantis in deserto*. An increasing number of New Testament scholars will be in essential agreement with his thesis and will await with expectation his forthcoming book "Jesus: A New Biography" (Chicago, 1927) in which he sets forth his position in greater detail. In fact one could almost wonder if in the course of the next twenty-five years this will not be the accepted orthodox position to be relegated into the limbo of obscurantist conservatism by those who would be modern.

MORTON S. ENSLIN.

WHEN SCIENCE AND RELIGION MEET

MANY scholars are at work today to resolve the conflict between religion and science. That there have been serious misgivings on the part of representatives of each human interest toward those of the other is a commonplace fact. Certain churchmen have placed their anathema upon "modern" science; certain scientists have discarded theology to the era of dogmatic medievalism. Other religionists have taken a patronizing attitude toward the findings of science; while some technical scholars have attempted to justify religion so long as it was sound "scientifically." The history of the warfare and

misunderstanding has not yet been closed. Prof. Gerald Birney Smith has called attention to "An Overlooked Factor in the Adjustment Between Religion and Science," in an article carrying that title in *The Journal of Religion,* July, 1927, Pp. 337-359, that will bear most careful study.

Christian theology took on its content in a prescientific age and was made the measuring-rod for all knowledge of the world for centuries. Within the memory of men living, science has developed a fund of learning independently of the church that is recognized by its devotees as containing its own test of truth. Whenever a churchman, Catholic or Protestant (Prof. Smith gives examples of both), approaches the findings of science to check the validity of its discoveries, the research students justly rebel. And when representatives of the precise disciplines attempt to show wherein the theologian's position is false, there is friction. Each party has a right to speak with authority in his own field, but not to make its tenets the measure of orthodoxy in the other province of human interest. A "Harmonization" scheme of an accommodative nature is just as unpopular a *modus vivendi* for men who desire thorough-going honesty in each subject.

What then? Should science and religion be kept absolutely independent and sovereign in their own respective territories, as the Ritschlians maintain? Religionists of scientific temper are not satisfied with social values only, even in their own field of faith. They want facts reliably substantiated, upon which they can base their values. This situation requires that both parties learn to understand the professional interests of the other and respect at face value the very different cultures that have been produced independently. Modern science has certain secular moral ideals which the churchman should recognize; the Christian religion has produced a wealth of sacred symbols which the scientist ought to respect. Science is primarily a devotion to a *method* of human inquiry into the meaning of phases of experience. Religion is first of all a

personal *feeling* of kinship with the forces that constitute the whole world in which the Christian lives. The *content* of science is no more sacrosanct for its discoverers than it can endure investigation in the light of the latest research evidence. On the other hand, the *content* of religion is cherished, not so much for its exact reproduction of the facts of experience, as the bearer of certain loyalties around which Christians organize their dearest ideals.

How then can the *method* of the scientist and the *doctrine* of the religionist be related? It is of necessity a slow process. Neither the dogmatist in theology nor the scientist with an amateurish acquaintance with Christianity can contribute anything helpful. Each must learn to appreciate the very different purposes and consequent cultures that the other is contributing to the enlightenment of mankind. The man of science must needs learn that the desires and aspirations and symbols of the Christian have power to change character and add zest to life. The churchman must learn to look upon the painstaking investigation of the scholar in search of truth as commendable and contributory to truth in his religion as in his secular culture.

It is certainly not a bad thing for religious leaders to be compelled to ask whether their theories deal with the real world or with a realm of doubtful speculation. Perhaps there is nothing more needed in the religious world today than a larger spirit of the willingness to learn. For centuries clergymen have thought of themselves as being already in possession of the truth. The development of religious conceptions adequate to a world which we discover by learning can be brought about only as religious leaders shall have the spirit of teachableness rather than the spirit of the authoritarian teacher. When that spirit shall prevail, the realities of religion will be discovered as aspects of the total experience of right adjustment to the actual universe, and will be correlated with science, not by attempting to adjust one set of doctrines to a different set, but by the inclusion of reverent inquiry within the realm of religious attitudes.

S. G. C.

THE DEUTERONOMIC CONTROVERSY

THE Deuteronomic controversy, that is mildly interesting the world of Old Testament scholarship at the present, is the subject of an article by Prof. W. C. Graham in the July issue of the *Journal of Religion*. Long ago the hypothesis, that the nucleus of Deuteronomy, perhaps chps. 12 to 19 and 28, contained the prophetic program that was the basis of the reform of Josiah in 621 B. C., became "orthodoxy." Now two groups have arisen who are endeavoring to overthrow this generally accepted position. Independently, and from different reasons, Hölscher, Berry, and Kennet have concluded, that Deuteronomy is a late, post-exilic production. Hölscher who has presented the case at greatest length, insists that Deuteronomy, in demanding centralization of worship, is utterly impracticable and must have been the work of a group of priestly dreamers, hence could not have been the law that led to a great, practical reformation. The other group, consisting of Welch, Ostreicher, and Staerk, proclaim that the book is earlier than the time of Josiah. In fact Welch would put it close to the beginning of the kingdom. To do so he has either to ignore all history or fix up the book, so he undertakes to show that Deut. 12: 1-7, where centralization is emphasized, is a late interpolation.

An interesting spectacle is thus presented. One group of scholars assures us that Deuteronomy is very much later, and the other that it was very much earlier, than the usually accepted date. Professor Graham has done a piece of careful work, and his conclusions are in agreement with those of the writer, in a review of Welch's work, in a recent issue of the QUARTERLY. The apparent weakness of both groups is pointed out, and while such contributions are very valuable for the Old Testament student, they do not seem likely to disturb the "orthodox" unduly.

I. G. M.

WHO'S WHO IN THIS ISSUE

Professor R. E. E. Harkness is a new name to the readers of the Quarterly. The latest addition to the Faculty of the Seminary, he has just been installed in the chair of Church History. He comes well equipped for his work. He has had about fifteen years experience in the pastorate and has had thorough training in his chosen field. A Canadian by birth, he completed his preparatory work in the Sarnia Collegiate Institute, and four years later graduated A. B. from McMaster University, Toronto, Ont., taking honors in Philosophy. He then spent two years in a pastorate in the Canadian West, and in the autumn of 1914 joined the freshman class in theology in the Divinity School of the University of Chicago. He took the A. M. degree in '15 and the D. B. in '17. He carried the pastorate of the First Church, Belvedere, Ill., from 1915 to 1919, when he responded to the call of the First Church in Waupun, Wis. Here he remained till 1924, when he returned to the University of Chicago to pursue graduate studies in the field of history and sociology. One of the incidental rewards of this work was the Ph. D. degree which he received at the commencement of the University of Chicago last June. During this last residence in the University he was pastor of the church in Woodstock, Ill. Thus he has not only had the best academic training, but he is familiar with the tasks of the pastor and the needs of the people in the churches. We welcome him not only to the Seminary classrooms but to the pages of the Quarterly and to the goodly assembly of Crozer alumni.

Professor John F. Vichert, for some years a successful pastor, has given recent years to theological education, particularly upon the side of practical leadership, first at Colgate and now in Rochester Theological Seminary. His article will be

eagerly read as indicative of the wide-spread awakening of interest in the minister's efficient leadership in public worship.

Reverend H. F. Huse, pastor at Foxcroft-Dover, Maine, presents a timely meditation upon miracle and mystery in the realm of the Spirit.

Professor I. G. Matthews, known to most of the readers of the Quarterly, has recently returned from a Sabbatical year spent in study and travel abroad. Two weeks of that time were spent in Egypt, and some of his impressions of the land of the Pharaohs are here recorded.

Doctor John Crosby furnishes for our readers the results of another of his painstaking investigations in by-paths of church history, not trodden by many.

IMPORTANT RELIGIOUS BOOKS

FRANK GRANT LEWIS

THERE is a widely increasing interest in religious books. This has been clearly seen in connection with the activities of the Religious Book Round Table of the American Library Association during recent years. The Round Table was organized in 1916 as a clearing-house for problems connected with the administration of theological libraries. These libraries, however, in general showed little interest in the idea or in the meetings in connection with the annual conference of the American Library Association.

A definite interest was soon manifested, however, on the part of librarians connected with public and other general libraries who were interested in religious books. They came to the Round Table meetings desiring to receive information concerning a few important religious books each year and to secure recommendations concerning these.

After the Round Table meeting in 1924 some one kindly mentioned the disappointment he had met at the meeting and indicated what would be useful for the increasing number of general librarians who attended the Round Table meeting to receive suggestions but failed to find response. As this came to my attention and I was chairman for the year 1925, I decided to arrange a program without regard to theological library problems, and instead to make it a program which might be useful for those general librarians who up to that time had been disappointed. Accordingly, the program itself was left quite informal with opportunity for those who attended the meeting to express their wishes and to offer any other proposals which would be of service in connection with the use of religious books generally. Also I selected a list of about fifty important religious books published during the preceding library year and distributed this list in mimeograph form at the meeting.

The response to this kind of a conference was so cordial that repetition of the general idea was naturally adopted for 1926.

At the meeting in 1925 one of those in attendance proposed that if, in addition to such a list in 1926, there could also be an exhibit of the books, the annual conference would be still more valuable. As I was again chairman I decided that instead of making the list myself, I would seek recommendations of important books from a considerable number of librarians in position to offer useful proposals. Out of these I edited the 1925-1926 list. At the same time the idea offered itself that it would be inexpensive publicity for the publishers if each should supply a copy of the book or books selected from his list as an exhibit. I wrote the publishers, accordingly, after the list was prepared and found all of them thoroughly responsive.

As an outcome, at the Round Table at Atlantic City in October, 1926, about 475 copies of the list of books for the year were sought by those in attendance at the A. L. A. Conference, and the exhibit aroused wide interest.

The chairman chosen for the year 1926-1927, Miss Clara W. Herbert, of the Public Library, Washington, D. C., thought it would be important for the 1927 meeting to arrange both a list and an exhibit as a part of the Religious Book Round Table share in the A. L. A. Conference at Toronto, June 20th to 25th. In response to repeated requests on her part I consented to prepare the list and to arrange for the exhibit at Toronto. About 400 copies of the list were sought by those in attendance and the exhibit was visited with similar interest.

In 1926, after the Atlantic City Conference, A. L. A. headquarters in Chicago mimeographed and distributed several hundred copies of the 1925-1926 list. In 1927, because of the wide-spread interest in the list of religious books, A. L. A. at the time of the Toronto Conference sent out to library periodicals, educational journals, religious magazines, general magazines, women's clubs, newspapers, newswriters, and others 1,630 copies of the 1926-1927 list.

Inquiries having been received as to where the 1926-1927 list would be published, it has seemed likely to be of interest to readers of the CROZER QUARTERLY to know something of the movement as above and to see the list as now widely distributed in the United States and Canada. As there will naturally be some who may be disposed to purchase some of the volumes or at least to read a few of them, I have arranged the list as below, double-starring those which are likely to be of first importance and single-starring those which perhaps come next in practical utility.

IMPORTANT RELIGIOUS BOOKS, 1926-1927

Arendzen, J. P.	Prophets, priests and publicans. . . Herder. 1926. $2.00
Bacon, B. W.	Story of Jesus and the beginnings of the Church. Century. 1927. $2.50
Baillie, John	Roots of Religion in the human soul. Doran. 1926. $2.00
Berry, E. S.	Church of Christ. . . Herder. 1927. $3.00
* Brown, W. A.	Life of prayer in a world of science. Scribner. 1927. $2.25
** Browne, Lewis	This believing world. . . Macmillan. 1926. $3.50
** Buck, O. M.	Out of their own mouths. . . Abingdon. 1926. $0.75
Burton, E. D.	Christianity in the modern world. University of Chicago Press. 1927. $2.00
Cabot, R. C.	Adventures on the borderlands of ethics. Harper. 1926. $2.00
Calkins, Raymond	Eloquence of Christian experience. Macmillan. 1927. $2.00
Callcott, W. H.	Church and state in Mexico. Duke University Press. 1926. $4.00
Coffin, H. S.	What to preach. Doran. 1926. $2.00
Elert, Werner	Outline of Christian doctrine. United Lutheran Publishing House. 1927. $1.00
* Foakes-Jackson, F. J.	Rise of Gentile Christianity. Doran. 1927. $2.00

** Fosdick, H. E.	Adventurous Religion, and other essays. Harper. 1926. $2.00
Gilkey, J. S.	Faith for the new generation. Macmillan. 1926. $1.75
Haas, J. A. W.	Unity of faith and knowledge. Macmillan. 1926. $2.00
Hickman, E. S.	Students' introduction to the psychology of religion. Abingdon. 1926. $3.50
* Hooker, E. R.	United churches. Doran. 1926. $2.75
** Jones, R. M.	Finding the trail of life. Macmillan. 1926. $1.75
* Keller, Adolph and Stewart, George	Protestant Europe; Its crisis and outlook. Doran. 1927. $3.50
Luccock, H. E., and Hutchinson, Paul	Story of Methodism. Abingdon. 1926. $4.00
Macartney, C. E. N.	Great sermons of the world. Stratford. 1926. $3.50
McComb, Samuel	Book of modern prayers. . . Longmans. 1926. $1.50
McConnell, F. J.	Christlike God. . . Abingdon. 1927. $1.75
McLaughlin, R. W.	Spiritual element in history. Abingdon. 1926. $2.50
Margolis, M. L. and Marx, Alex.	History of the Jewish people. Jewish Publication Society of America. 1927. $4.00
Moore, G. F.	Judaism in the first century of the Christian era. 2 v. Harvard. 1927. $10.00
Murry, J. M.	Jesus, man of genius. Harper. 1926. $2.50
* Newman, H. H.	Nature of the world and of man. University of Chicago Press. 1926. $4.00
Newton, J. F.	My idea of God; a symposium of faith. Little, Brown. 1926. $2.50
* Phelan, Macum	Handbook of all denominations. Cokesbury. 1927. $1.25
Russell, W. H.	Your religion. . . Herder. 1926. $1.75
Schaeffer, Henry	Call to prophetic service, from Abraham to Paul. Revell. 1926. $3.25
Scott, M. J.	Religion and common sense. Kenedy. 1926. $1.50
Smyth, Newman	Recollections and reflections. . . Scribner. 1926. $2.00
Soper, E. D.	What may I believe? Abingdon. 1927. $1.75

** Speer, R. E.	Church and missions. Doran. 1926. $1.75
Speer, R. E.	Unfinished task of Foreign Missions. Revell. 1926. $2.75
Streeter, B. H.	Reality; a new correlation of science and revelation. Macmillan. 1926. $2.50
* Tawney, R. H.	Religion and the rise of capitalism, a historical study. Harcourt. 1926. $3.50
Tillett, W. F.	Paths that lead to God. Cokesbury. 1927. $2.50
Underhill, Evelyn	Concerning the inner life. Dutton. 1926. $1.00
** Universal Christian Conference on Life and Work	Stockholm Conference, 1925. Oxford University Press. 1926. $4.25
Van Dyke, Paul	Ignatius Loyola. Scribner. 1926. $3.50
Watson, G. B. and G. H.	Case studies for teachers of religion. Association Press. 1926. $3.00
* Whitehead, A. N.	Religion in the making. Macmillan. 1926. $1.50
* Williams, H. K.	Stars of the morning. Doran. 1926. $1.50
Wishart, J. E.	Fact of Prayer—Its problems and possibilities. Revell. 1927. $1.75
Workman, H. B.	John Wycliff; a study of the English medieval church. 2 v. Oxford Press. 1926. $12.50

BOOK REVIEWS

A Critical and Exegetical Commentary on the Book of Daniel. JAMES A. MONTGOMERY, Professor in the University of Pennsylvania and in the Divinity School, Philadelphia. New York: Charles Scribner's Sons. 1927. Price, $4.50.

THE appearance of a new volume in the International Critical Commentary series is always an event in the life of an Old Testament or a New Testament student. As the title indicates, it is always critical and presents a wealth of material touching history and exegesis. It is international in scope, and the work has been divided about equally between English and American scholars. Early volumes, such as Judges by Moore and Deuteronomy by Driver, set a very high standard of perfection. A fair proportion of those following kept up the reputation of the series. This volume by Professor Montgomery is one of which American scholarship may well be proud. It touches the high-water mark of past excellency and is the most complete commentary that has appeared to date on the book of Daniel.

The critical apparatus in the commentary commands a very wide range of material. Modern and ancient exegesis are laid under tribute, and the author has carried his researches into all corners of related history. The various early translations, Greek, Latin, Syriac, Coptic, and Arabic, have been most thoroughly, if not exhaustively, studied and the cogent results embodied in the notes. No commentary in the series is richer in information related to the text and the times. In the handling of this wealth of material the author has been judicial. In the midst of an almost overwhelming mass of information he has never lost perspective. Essential features in interpretation gain the place of importance, while the lore of the technical expert sinks into a subsidiary place. Beyond all else the author is constructive in his scholarship and devoutly religious in his interpretation. The book is a piece of unusually good work.

The book of Daniel! What a field for the competent commentator! Some years ago, an Old Testament teacher of international fame said to a confrére: "What? Teaching Daniel? You are a brave man; I never could get up courage enough to tackle that book in public." In the book there are difficulties, and to the interpretator there are dangers not a few, and some have made shipwreck of their reputation for scholarship, or mayhap even of their good judgment by devoting much time to this apocalypse.

How shall Daniel be treated? Was it purely predictive, written in the sixth century B. C., giving information of events that were going to happen later? A casual reading of the book by one who had no acquaintance with similar literature or with the detailed movements of history might so suggest. But if so where shall we land? Shall we become experts in drawing colored charts and working out programs which never have been and are not likely ever to be fulfilled? If so we lack any substantial resting-ground and must poise unsteadily in the air, waiting expectantly like the Joachims, the Hoffmanns, the Irvings, the Millers, the Russells, and a host of others who have exploited the "half week" and "the beasts" of Daniel, for the fulfilment of a dream which hitherto has been unrealized. Further, if we so treat it, we must turn a blind eye to historical difficulties that are rather serious. Darius "the Mede" is a cause of great perplexity, on any count, but contemporary records are convincing that the designation is not strictly accurate. That there was a Median kingdom of considerable strength is quite apparent, but that it or any of its rulers played the part indicated in the book of Daniel is beyond historical probability. The predicted place and manner of the death of Antiochus Epiphanes (Dan. 11:40-45) may be suitable as a pious wish or as a well-earned nemesis, but historical records tell us quite another story. Further the philological facts are rapidly making the early date and hence the predictive element of most of the book quite impossible to any one who is prepared to weigh the evidence. The oft-repeated efforts of Professor R. Dick Wilson, of Princeton Theological Seminary, are becoming growingly painful with the passing years, and no successor to him looms on the horizon. Truly with increasing philological and historical knowledge Daniel as a piece of prediction has fallen on evil days.

However, the student who feels forced by the facts to concede the late date, is not relieved of all difficulties, even though they prove to be of an entirely different nature. How is he going to explain the historical inaccuracies which are so easily apparent? How did a writer living within some three hundred years of the events know so little of the past as to so represent Darius the "Mede" and the Median kingdom? Would one who shows so much historical acumen touching the events between 300 B. C. and 167 B. C. as that indicated in ch. 11, err so grievously touching events in the sixth and fifth centuries B. C.? Or more seriously still, how shall we judge the moral capacity of one who in the second century B. C. deliberately puts his knowledge of history in the mouth of a sixth-century leader? What can be the religious value in such a writing? How could such a book get into the canon?

Clearly Daniel is not a book in which the interpreter has smooth sail-

ing. The more familiar one is with all the facts, the greater the difficulties appear. Only a man who is an accurate scholar, with the widest range of historical information, fully conversant with the spirit and methods of all apocalypticism, a man with pious spirit as well as good judgment—only such an one is competent to write a commentary on this strange but exceedingly valuable apocalypse. That Professor Montgomery has all the qualifications is abundantly evident. Good commentaries already exist in English. Charles, in the Century Bible, is fresh and stimulating in his treatment. Driver, in the Cambridge Bible, is scholarly and comprehensive within the prescribed limits of the series. Montgomery has gone a step further. He has built on the foundations of the past and has availed himself of the labors of his predecessors. With well-balanced judgment he has registered his own decisions. Ever careful, he has nevertheless pioneered in some of the areas faced by the greatest difficulties.

Especially valuable is the brief discussion of the Aramaic and foreign words in Daniel, sections 8. 9. Here as elsewhere the author takes into consideration the contentions of those who are of the more conservative school, especially Boutflower and Wilson who seek to prove the early date of the book. Professor Montgomery is exceedingly cautious, indeed he is even more cautious than the ever cautious Driver (cf. pp. 22-23). In fact, the evidence seems to the reviewer to present a likelihood for the late date of the Aramaic that verges on a certainty. Evidence for this is well presented by G. R. Driver, of Magdalen College, Oxford, son of the late S. R. Driver, in an article in the *Journal of Biblical Literature,* 1926, pp. 110-128. This discussion has been listed in the bibliography by Professor Montgomery, but so far as the writer can find has not been referred to in the commentary. However, it is not only cogent to the treatment but is in part supplementary. Comparing the Aramaic of Daniel with that of the Elephantine papyri and other Aramaic inscriptions, Professor Driver shows that that of Daniel is free from Hebraisms, while the papyri and inscriptions are not. This suggests at least that Daniel was of later date. Further evidence is adduced showing that in the interchange of consonants and in the development of grammatical forms, as the pronominal suffixes of the second and third persons and certain verbal forms the Aramaic of Daniel is not only later than that of the Egyptian papyri but also later than that of Ezra. From the study of the foreign words found in Daniel he also concludes that the only possible inference is that it was written after the Macedonian conquest. While Professor Montgomery is unwilling to speak quite so positively, he cannot accept as valid either the reasonings or the conclusions of Boutflower or Wilson and supports his position with adequate proof.

Our author has accepted and developed the idea that originally there were two books that were later brought together to form our present Daniel. Differing from others he finds the division at the end of the sixth chapter. The oldest book, chs. 1 to 6, was written in Aramaic, probably in Babylonia, and that not earlier than 247 B. C. A reference to the marriage of Bernice in 247 B. C. seems to be found in 2:43. This book was a collection of Jewish and Babylonian stories, of early origin, that were gradually written down and brought into one collection. The second volume consisting of chapters 7 to 12, of which 7 may have had a separate origin and 12:11, 12, and a few verses of minor importance, may be of later date, was written in Hebrew between 168 B. C. and 166 B. C. It was the product of the early years of the Maccabean revolt. Because of its general similarity with chapter 2, it was easily attached to the earlier volume. Volume I was Aramaic while volume II was Hebrew; strange yoke-fellows! Then a translator turned 1 to 2:4a. into the classical tongue of the Hebrews and translated chapter 7 into Aramaic, thus binding securely into one the two separate books. That chapter 1 is a Hebrew translation from an Aramaic original and chapter 7 is an Aramaic translation from a Hebrew original seems to be pretty definitely established by facts. So to date we have no more satisfactory explanation of a curious fact than that presented here by Professor Montgomery.

In section No. 22 we have a fine appreciation of the literary and religious character of the book. The author makes an appeal for a just appreciation of the values of apocalypticism. This literary style is so foreign to our somber literary methods that we either take it too seriously or treat it too lightly. Such writers were the poets and the seers of another age who not only brought comfort but presented to the people the great moral and religious virtues of all ages.

The press-work has been done with the care for which Scribners are noted. *Precised,* p. 5, note 7, should be precise; *beth* is out of alignment on p. 133 line 41; an *n* has dropped out p. 177 line 3. Professor Montgomery is so accurate in his use of English that the reviewer blamed the proof-reader when he found *elder* p. 71 line 27. But when he found it on p. 81 line 33, and p. 91 line 8, and p. 121 line 30, and 124 line 8, and then *eldest* on p. 148 line 45, he concluded this must be a pet archaism of the author.

A careful reading of these 478 pages packed full of information related to the interpretation of the book will amply reward any reader and will save all but those who refuse to listen from the follies that sometimes are indulged in by the hasty reader of apocalyptism. Every page of the commentary reveals prodigious labor, and the volume should prove indis-

pensable to every student of Daniel. The Biblical student owes Professor Montgomery a lasting debt of gratitude for the splendid work he has done in interpreting this most difficult of Old Testament books.

I. G. MATTHEWS.

Proverbs and Didactic Poems. CHARLES FOSTER KENT, Ph. D., Litt. D., and MILLAR BURROWS, Ph. D. New York: Charles Scribner's Sons. 1927. Price, $5.00.

THIS is the final volume of the well-known series, The Student's Old Testament. It is the last work of the late Professor Kent, whose lamented death occurred in 1925. At that time he had completed about two-thirds of the present work. In addition to this was his well-known smaller treatise "The Wise Men of Ancient Israel and Their Proverbs" which had been published in 1895. Happy were those interested in the publication to find one of Professor Kent's pupils able and willing to carry to completion and through the press this work of his master. Doctor Burrows has proved himself a competent workman and has throughout adhered to the spirit that dominated all the work of Doctor Kent.

Here we have the books of Job, Proverbs, and Ecclesiastes translated, arranged for comparative study, furnished with brief but suggestive footnotes, and provided in each case with informing introductions. The introduction covers 40 pages and discusses five important topics. First comes the work of Israel's wise men or sages. After a comparison of the teachings of the Egyptian sage Ptah-hoteph and certain Babylonian wisdom literature, the author traces the general history of the Proverb in the Old Testament, showing the influence of the various epochs of history on the form and the content of the utterance of the wise men. Next comes a short chapter on the literary activity of the sages, followed by the history and point of view of the book of Ecclesiastes. In this chapter—on Ecclesiastes—we have in the short compass of five pages one of the best and most sympathetic treatments that has ever been given to this problematic little book. To quote is impossible, to read is essential. The critical results of McNeile and Barton are assumed. The fourth chapter is on Ben Sira's guide book to right living. Again we have an excellent introduction to a book that is rich in common-sense philosophy and is all too little known by the general public. It seems unfortunate that a translation of all the original could not have been included in this volume. Then last comes the presentation of the book of Job. Again Kent proves an adequate interpreter and an excellent translator. No doubt this volume will in every way take its place alongside of the others in the series, as a real

help to serious students and a guide and inspiration to the intelligent layman who is eager to understand the content and spirit of the Old Testament.

I. G. MATTHEWS.

Judaism in the First Centuries of the Christian Era. The Age of Tannaim. GEORGE FOOT MOORE, Professor of Religion in Harvard University. Two volumes. Cambridge: Harvard University Press. 1927. Pp. 552, 486. Price, $10.00.

THE Jews and their religion have been considered for many years the legitimate subject for Christian polemic. To be sure, the Old Testament legislation was popular with the older Protestant theologians, and the prophets set standards embarrassingly difficult for modern life, yet the Jews, though they had preached to others, themselves had become castaways. A horrid legalism had emerged that made tithing garden herbs of vastly more significance than purity of life and conduct; a cold and arrogant haughtiness had appeared that made the unlovely Pharisee of Luke 18 a perfect example of the whole genus. Then from the midst of this arid waste Christianity sprang into sudden blossom, a veritable rose of Sharon.

It is a pretty picture and has long been popular. To those who have no interest in history, save to ridicule it, this provides an adequate, or at least pleasant, explanation of their own religion. And Jesus—to say nothing of Paul—would seem to give assent.

And when any justification for this outlook was felt to be needed, convenient handbooks of reputed quotations from the Jewish writers themselves provided it ready made. The fact that these handbooks were written as apologetics for Christianity—which of course entailed their being polemics against Judaism—and from the pens of men who through their complacency in the immeasurable superiority of their own religion did not take the trouble to understand the one they were describing was of no consequence. If one doubted the statement, he was referred to the "Talmud" and the "other rabbinical writings." The mere fact that neither the one referred nor the one referring could use these "sources" was inconsequential. It was a lovely gesture.

Occasionally a Jew who knew his own literature essayed a book for Christian consumption. But he was of course prejudiced, and, it must be confessed, was usually as interested in polemics as was his opponent.

In recent years there has been a marked decrease in this antagonism. Both Jew and Christian have made advances toward the other. Reformed Judaism is fast losing the hatred of the *minim* that the elders felt as they saw their own converts slipping away, and is expressing an increasing

admiration for its own fellow countryman who was the cause of the new growth. Christian scholars are realizing the great influence the despised Jew played in their own (Christian) beginnings, and are wondering if after all he was quite as bad as he was painted. In a work now in progress, three volumes of which have already been issued, a Jewish writer was invited to contribute a chapter.

Now comes Professor Moore's monumental work, so eagerly awaited. It must not be thought he has an ax to grind. The closely packed volumes are surprisingly free from apologetic or polemic, save an occasional caustic criticism of shoddy scholarship or unjustified arrogance, both of which are most distasteful to him.

His one purpose, as he remarks in his preface, has been " to represent Judaism in the centuries in which it assumed definitive form, as it presents itself in the tradition which it has always regarded as authentic." There is none more eminently fitted for such a task. Any thoroughgoing and impartial survey must by necessity be based on the writings of the Jewish fathers themselves, not on prejudiced lampoons. For this task the number of Christian scholars is wofully small. Professor Moore has been for years conspicuous as one who is able to walk through the tangled thickets of rabbinical lore as one who needs no guide. Not alone the problem of language, in itself to most insuperable, but the need of exact and profound familiarity with the subject matter in a field where a critical use, if any, must be employed have long been a deterrent from this most fruitful field. But recognizing the difficulties he is cautious, as only the one who knows the problems at first hand can be, to guard against the temptation to be clearer than his sources or their authors. The whole work is marked by reserve and strictly impartial statement. Where matters are obscure, he does not hesitate to say so.

The first two hundred pages are devoted to introduction—a sketch of the history of Judaism and a discussion of the sources and the critical principles underlying their use. Under the general caption of " historical " are nine chapters dealing with the foundations of Judaism; the work of Ezra and the men of the Great Synagogue and their successors the Scribes; the days of religious crisis through which the nation passed with the emergence of a group destined to become the bulwark of Judaism, namely, the Pharisees. In the light of their history the later history of Judaism itself is to be read. It was through their ultimate victory over their erstwhile opponents, the Sadducees, and their unquestioned supremacy following the awful days of 66-70 A. D. that the unification and consolation of Judaism was completed, allowing Jewry, though widely dispersed, to present an unbroken front to the rest of the world.

The eight chapters which treat the sources are particularly valuable. The various rabbinical writings are not merely listed but are described and discussed in such a way as to cause the reader to realize that it is the work not of a mere encyclopedia-compiler but of a man who writes of what he has come to know through long years of intimate familiarity. It may come as a surprise to many who think these writings are full of nothing but casuistry and hair-splitting to discover that the non-legal matter (Haggadah), which in many of the books forms a large, and in some instances even the larger, part of the contents, is a rich mine for knowledge of the religious and moral instruction of Judaism, to say nothing of being the repository of many a diverting after-dinner story. The full statement of the available editions and translations, which the author has appended to the various discussions, is most valuable.

Not alone the rabbinical writings, but other sources, such as the Wisdom of Sirach, the Psalms of Solomon, the Christian Gospels, and such sectarian writings as the Testaments of the Twelve Patriarchs, Book of Jubilees, and the curious book discovered by Schechter in the Genizah of Cairo describing the otherwise unknown group now usually referred to as the " Covenanters of Damascus," are fully discussed.

A bare recital of the names of the seven major divisions of the books, each consisting of several chapters, will serve to indicate the thoroughness and systematic nature of the work: Revealed Religion; The Idea of God; Man, Sin, Atonement; Observances; Morals; Piety; and The Hereafter. Indices of eighty-seven pages add greatly to the convenience and value of the volumes. Because of the nature of the sources, which makes a first-hand consultation impossible for the average reader, Professor Moore has not confined himself to an impressive battery of simple citations, but has been lavish in quotation and paraphrase, thus " letting Judaism speak for itself in its own way." References are given in the foot-notes and are regularly selected from books of widely different age and character, thus representing the wide range and attestation of the matter under discussion. This is particularly happy in view of the erroneous, but wide-spread, idea that the Judaism of the Rabbis sprang into sudden existence years after the origin of Christianity, with the result that even if known it would shed little or no light on Christian beginnings. One can hardly read these volumes without seeing how far from the truth all this is, and that while the writings are like Joseph's coat of many colors and of some widely different age, and so to be used safely only by one who can discriminate, yet when properly used they give invaluable knowledge of the formative period of Judaism which extended from the days of the men of the Great Synagogue to the formulation and publication of the

Mishnah. These were the days in which Judaism took its form; later writings might include new views and slants, but these were the foundations. The result is that while not written primarily to illumine Christian beginnings, this present work throws a penetrating ray of light into this obscure realm.

The space of this review will not allow a detailed discussion, but one or two points may be mentioned. The discussion of Judaism as a " revealed religion " which as such took itself seriously is especially good. God had been pleased to reveal his whole will and pleasure in the Torah. Thus every detail of life and conduct was provided for. This the pious Jew believed. Of course he would strive to keep the Law out of love for God. Is this legalism? Is it not better called loyalty?

Another source of misunderstanding is the failure to see the central place repentance held in Jewish thinking. No man could keep the Law in all its parts; but he should strive to do so. God had implanted in him an evil impulse (*yeṣer ha-raʿ*), yet has not made the Law, with all its prohibitions and penalties, without knowing full well that no man could keep it, nor without providing a way out, repentance. Accordingly repentance was coeval with Law. A failure to understand this is a failure to understand Judaism.

Another wide-spread misunderstanding lies in the Jewish conception of God. So much has been made of God's majesty that it has become aloofness. He was like an oriental despot; the Jew reverenced him so much that finally he bowed him out of the world. All this is interesting; its one fault is that it is not true. The Jewish idea of God was preeminently personal and religious; it was not metaphysical. One should not even speak of the Jewish doctrine of God. He was supramundane, but not extramundane; exalted, but not remote. Nor did the dignity of God forbid a certain playfulness of speech about him. One day a Gentile woman of rank asked Jose ben Ḥalafta:

> What has your God been doing since he finished making the world? He has been matching couples in marriage, was the reply, the daughter of so and so for so and so, so and so's wife for so and so. The lady declared that she could do as much as that herself; nothing easier than to couple any number of slaves with as many slave girls. You may think it easy, he said, but for God it is as difficult as the dividing of the Red Sea. The lady accordingly tried the experiment with a thousand male and as many female slaves, setting them in rows and bidding this man take this woman, and so on. Next morning they came to her, one with a broken head, another with gouged out eyes; a third with a broken leg; one man saying, I don't want her, and a girl saying, I don't want him. So that the lady was constrained to admit that the mating of men and women was a task not unworthy of the attention or beneath the intelligence of God. (I. 439f.)

An occasional caustic comment on a type of scholarship that seems to the author ill-advised adds a piquancy, and it must be confessed an unholy source of satisfaction to the present reviewer. One of these may suffice. In the discussion of the sabbath and its interdictions Professor Moore writes:

> The origin and motives of such interdictions are obviously diverse. To huddle them all together under the title ancient "taboo-days" is to deceive one's self with the imagination that when one has put a label—preferably a jargon label—on a phenomenon he has explained it, or dispensed himself from the necessity of understanding it. The jargon of anthropologists (and anthropological theologians) is getting to be as portentous as that of the mediæval alchemists, with this difference, that the alchemist's jargon was for the mystification of outsiders, while the anthropologists mystify not only the unlearned but themselves unawares with their Totem, Mana, Taboo, and the rest. The sabbath as a "taboo-day" means nothing but that it was a day in which certain doings were interdicted under a supernatural sanction, which is the very definition of the sabbath, as everybody knew before. (II. 21f.)

Similar comments may be found regarding the pleasant habit of discovering cabalistic lore in the meanings and derivations of proper names. May these volumes have extended circulation!

It is by no means rash to hazard the prophecy that these two volumes with the extra volume of addenda, detached notes, and excursuses, now in preparation will be the authoritative and definitive work on Judaism for many years to come. No higher praise could be extended to the publishers than the statement that the faultless printing and generally admirable make-up of the volumes are in strict keeping with the contents. A splendid work.

MORTON S. ENSLIN.

A Short History of Baptist Missions. HENRY C. VEDDER, D. D. Philadelphia: The Judson Press. 1927. Pp. 559. Price, $3.00 net.

PROFESSOR VEDDER has been a voluminous writer. He early won public attention by his "Dawn of Christianity" and "A Short History of the Baptists." Since their publication these books have been regarded as standard within their field and scope. But these small volumes are only suggestions of what he has elaborated during an extremely busy life in lecture-room and through periodical contributions. Several years ago he put students of missions under obligation by his readable and informing volume "Christian Epoch-Makers." This book may be well read again to illumine some of the pages of his latest contribution to missionary literature.

"A Short History of Baptist Missions" is ambitious in plan and purpose. It is a bold undertaking to tell briefly the story of the Baptist mis-

sionary enterprise. The field is extensive; both home and foreign missions being included; the time is long, more than a century and a quarter; the incidents are many and dramatic,—always a temptation to disproportionate narrative concerning the whole world. Nevertheless, Doctor Vedder has not promised more than he accomplishes. It is short, but comprehensive and inclusive. No essential detail is omitted. He takes his stand upon a hill and points out lower ranges and hills and intervening valleys. By the aid of a good bibliography appended to each chapter he points the way to explore the lower ranges, to acquire more detailed information about the less prominent peaks, and to become acquainted with places and peoples not in immediate view. The marvel is that he has been able to compress so much within a book of less than six hundred pages.

Then, too, while Baptists occupy the foreground, other Christian workers may be seen. Brief accounts of missions of other denominations are given in order that Baptist missions may be understood and estimated at their value.

Again, Doctor Vedder has done something "different" in his study of missions by giving a succinct and graphic statement of the physical and social and religious conditions of the various peoples to whom the gospel has been taken. This enables him to pass judgment on objectives and methods of the whole missionary enterprise. Indeed, all missionary organizations are now engaged in reviewing methods and results in view of present-day evaluation of men and races. As a historian skilled in the selection of sources and in judicial evaluation of material, and as a Christian interpreting the mind of Christ, Doctor Vedder shows his unusual incisiveness in criticism and breadth of sympathy in suggesting policy and program.

The book is provided with maps, lists of quiz questions, bibliographies, and an index, so that it is admirably adapted for lecture-room use in schools, in summer assemblies, and mission-study classes in local churches.

If one may venture a prediction, Doctor Vedder's "A Short History of Missions" will soon become the recognized standard history. It ought to be in every library as a ready source of information and inspiration. That a prospective purchaser may know the scope of the volume, its chapter headings are here given: I. India as a Missionary Field; II. Missions in Northern India; III. The Telugu Mission; IV. Missions to the Burmans; V. Other Missions in Burma; VI. China and Its People; VII. Missions to the Chinese; VIII. The Sunrise Kingdom; IX. Missions to Japan; X. The Dark Continent; XI. Baptist Missions in Africa; XII. Missions to the Philippines; XIII. Missions to Latin America: I. The Antilles; XIV. Missions to Latin America: II. Mexico and

Central America; XV. Missions to Latin America: III. The South American Republics; XVI. European Missions: I. The Teutonic Peoples; XVII. European Missions: II. The Scandinavian Countries; XVIII. European Missions: III. Russia and Her Former Provinces; XIX. European Missions: IV. Southeastern Europe; XX. European Missions: V. The Latin Countries; XXI. American Home Missions: I. Among the Indians; XXII. American Home Missions: II. Among the Negroes; XXIII. American Home Missions: III. Among Foreign Populations; XXIV. American Home Missions: IV. The Work of State Conventions; XXV. American Home Missions: V. City Missions.

MILTON G. EVANS.

The Colonial Church in Virginia. With Biographical Sketches of the first six Bishops of the Diocese of Virginia, and other Historical Papers; together with brief Biographical Sketches of the Colonial Clergy of Virginia. REV. EDWARD LEWIS GOODWIN, D.D., Historiographer of the Diocese of Virginia, 1905-1924. With Foreword by the RT. REV. WILLIAM CABELL BROWN, Bishop of Virginia, and an Introduction by the REV. G. MACLAREN BRYDON. Milwaukee: Morehouse Publishing Company. 1927. Pp. 343.

DEATH prevented the completion of his book by the accomplished author, though his work was virtually done, and his friends have had little difficulty in preparing the volume for the press. It is an interesting story that Doctor Goodwin had to tell, of that branch of the Church of England which was the Church established by law in the colony of Virginia, down to the Revolution. Its chief value is in its new point of view, its contribution of fresh fact, and its reinterpretation of facts already well known.

Doctor Goodwin was, of course, a firm believer in the doctrine and polity of his own Church, and to some extent an advocate as well as a historian. But in his book he betrays no strong bias, he is candid in regard to fact, his spirit is Catholic, and if his attitude toward other denominations is not fully sympathetic, it is at least not polemic. Among other things he attempts to show that the Church of England in the colony of Virginia has been seriously misunderstood and misrepresented—that not only the popular idea of it, but the accounts of historians, do injustice to the Church in two important matters.

The first of these is the character of the clergy. There were some unworthy men among them—that is conceded, and it was difficult, not to say impossible, for the Bishop of London (who had nominal jurisdiction) to enforce discipline in the colony. Doctor Goodwin maintains, however, that the number and relative proportion of these men has been greatly exaggerated; that the majority of the colonial clergy were men of good

character and performed their parish duties faithfully. The latter part of the book gives what purports to be a complete list of the colonial clergy, with a brief account of their labors, and quite makes good his contention. That point may be considered settled, and henceforth these ancient wholesale accusations of the Virginia clergy should not be repeated.

The second matter on which Doctor Goodwin seeks a reversal of judgment is the question of the responsibility of the Church for the persecution of other than churches of the establishment. The author of the Introduction is even more urgent, denies responsibility, minimizes the persecution, and argues that Baptists and Presbyterians were themselves in the main to blame. Here the book is less convincing. The Toleration Act of 1689 applied to colonies as well as to England, and thenceforth dissenting bodies received toleration on the simple condition of registering their places of worship. English Baptists gladly availed themselves of that privilege, but many Virginia Baptists insisted on meeting and preaching when and where they pleased. Whatever force this plea may have, it does not apply to the conditions before 1689, when the penalties for dissent were most severe and most stringently enforced. Doctor Brydon makes it clear that some Baptist preachers had more zeal than discretion, when they said such things as:

> The Church is the house of the devil, at Church you pray to the devil. All your ministers preach false doctrine; all who follow them are going to hell.

But provocation does not justify retaliation, according to the teachings of Jesus. The facts of persecution remain a black page in the history of religion in the colony of Virginia.

HENRY C. VEDDER.

How We Got Our Denominations. An Outline of Church History. STANLEY I. STUBER. New York: Association Press. 1927. Pp. 225.

DENOMINATIONS are a source of perplexity to the average Christian and often darken his vision of Christianity. He may wonder where they all came from and be curious to know which of them most adequately embodies the Christian faith. He may be passionately devoted to one of them but with so little understanding of its essential principles, and so little appreciation of other Christian bodies, that his loyalty is a matter chiefly of bigotry and prejudice. He may be saddened, as many are, by the spectacle of a divided Christendom, and be moved to pray for the unity of the church.

Nothing is more needed in the present situation than the diffusion of intelligence concerning the origin, history, and character of the historic denominations. Such knowledge will develop sympathy and appre-

ciation. The individual who comes to understand just how his own denomination arose, what its distinctive principles are, and what its unique contribution to the common cause is, can be intelligently loyal. At the same time, as he learns that other and seemingly rival denominations grew out of peculiar situations, each coming to the kingdom to give a needed emphasis and testimony and to render a particular service, he comes to recognize and appreciate the fact that while there are many regiments,

> Like a mighty army
> Moves the church of God.

He acquires that spirit in which Christians "agree to differ but resolve to love."

To such ends Mr. Stuber's book "How We Got Our Denominations" must greatly serve. Here in an informing and luminous way we are led along the path of Christian history until we emerge in the era of modern denominationalism. Then in the chapter heads each denomination is aptly and truly characterized in a distinctive phrase. Each chapter unfolds, concisely and clearly, the story of a denomination, and with justice and discrimination sets forth its cardinal tenets. All this is done in such brief compass that even if it were tedious one could endure to read it, but with its brevity is combined the quality of interest to such a degree that the book holds and fascinates the reader. Questions and hints for study appended to each chapter adapt the book admirably to the use of classes.

The volume, read and studied, will do much to remove prejudices and overcome antagonisms to which we have too often given place, and thus help bring us into that unity of the spirit, and perhaps, ultimately of the body, for which so many fervently pray.

JOHN F. VICHERT.

Human Nature and Education. A. S. WOODBURNE. Oxford University Press. 1926. Pp. 292.

THE author is a well-known American missionary in the field of education in India. He carried to his work among fellow humans in another civilization a method and an art acquired in the best schools at home. He soon demonstrated his mastery of the technique of educational processes in his own chosen field, so that now he is Professor of Philosophy in the Madras Christian College. During his furlough home from active work in 1926-1927, Doctor Woodburne gave courses in the University of Michigan to the great satisfaction of students. While in America the Wesleyan Mission Press in Mysore City, India, was printing "Human Nature and Education." Here again is an illustration of the bonds that bind peoples and ideas and purposes, however separated by distance and social heredity.

The title of the book is significant. Human nature is the special interest of a missionary. Human beings are objects of his affection and endeavor. He thinks of them as human, not as American or Indian or African. To know his hearers as human is the prime necessity of a teacher of religion as well as a teacher of mathematics or of geography. And no teacher of any art or applied science can teach unless he knows his learners better than he knows the material of instruction. This is a commonplace in present-day theory and practise of teaching. The pupil, not the subject-matter, is the one affected in the art of teaching. Human nature, then, is first to be understood before any valid educational process can be outlined. Accordingly, Doctor Woodburne has surveyed the whole field of psychology, made himself acquainted with authorities in that science, and used the results in producing a worth-while contribution to the literature of education. For he is more interested in education than in the science of psychology.

Acquainted with the great number of excellent books on Educational Psychology, the author could readily imagine some one asking, Why another? He gives the answer in the preface:

> An enormous amount of experimental work has been done, and is being done, which is increasing the precision of our knowledge about the mental processes. That is one reason for offering an additional contribution to the literature in the field. The science is constantly having to adjust itself to the increased knowledge brought by research. The significance of this growing knowledge for education calls for reconsideration rather frequently. The present volume is intended as one in which old problems are reconsidered in the light of the increasingly exact psychological science. There is another reason for offering this volume to those who are interested in educational psychology. Some years of experience in India have led to the hope that some of the problems may have been viewed from an angle somewhat different from that of books published in the West. The author has had Indian conditions in mind as he has dealt with the subject, and has drawn many of his illustrations from school life in India. To be sure mental processes function in the same ways in India as in Britain or America, so that the strictly psychological portion of the work is as applicable in the West as in the East. It is hoped that the book may be both interesting to Western readers anad serviceable to teachers in India.

The results of Doctor Woodburne's reading and critical judgment and constructive thinking and experience in the lecture-room are expressed simply, clearly, and with precision. The book is not simply one more; it is of another sort, something different enough to warrant thorough study.

A very complete bibliography is appended to each chapter, so that the reader may verify the sources and also discover what contributions have been added to educational method.

MILTON G. EVANS.

A Portion for the Children. FRANK J. SCRIBNER. New York: The Macmillan Company. 1927. Pp. 182. Price, $1.75.

THE writer is a minister of religion to children. This is his profession. He is convinced that training and experience require special consideration to fit a man to meet the life needs of little folk. They have their own spiritual rations in God's economy. They are not to be given adult sermons "cut down" for little men and women. The writer is a believer in the value of preaching to children. He thinks that the sermon produces measurable results in conduct. For these reasons he gives his colleagues the results of his experiment in this book of fifty-two portions for the children.

Each sermon has two parts: its symbolical story and the application of the story to life. These divisions stand out markedly in every delivery. The sermons are well written in a high-grade conversational style; they cover a wide range of figurative material; and they are children's length homilies. Rather than follow Biblical subjects slavishly, or overwork biography, the writer has drawn his themes out of the experimental world of his congregation, the first law of good sermon-making. He has capitalized the imaginative interests of his boys and girls and stressed commonplace moral and social lessons for their spiritual well-being.

The method of analogy undergirds every sermon of the young preacher. First, the story in concrete imagery, then the "lesson" in the analogical abstract. The spider's web suggests the child's habit. As the insect draws its web about its enemy to destroy it, so cigarettes "tie strand after strand of habit rope around" the boy who tries them (p. 21). A frozen radiator and a boiling engine are a bad combination; some boys grow "colder and colder in their lessons" at school until about examination time they have to "work like very steam engines" to make the grade (p. 39). The garbage and gutters the sparrows frequent are the poolroom and dance-hall of the boy or girl (p. 73). Rulers are used to draw straight lines, and rules to live straight lives (p. 129). Sheep traits and child characteristics are often similar (p. 170). And so on and so on. The reviewer raises the critical question, if young children are able to bridge the gap between these two phases of the homiletical world, how many juniors can cover the gulf unless it be haltingly? The adolescent can understand the parable if he has learned to consider the treatment of his behavior problems by resorting to abstract reasoning. A ruler is only a ruler for most boys and girls; rarely can it be made a symbol of a moral principle. Moreover, cannot the physical evils of cigarette smoking be pictured effectively without resorting to spiders' web appeal? The method of analogy is hardly children's way of thinking, or the basis of their good

behavior. Helpful figurative reasoning is a relatively late achievement in the development of personality. At the same time, is moralizing considered the most happy kind of pedagogy? The science of Christian ministry to children via the pulpit is not a simple duty to be perfunctorily discharged. The author's text, with all its splendid traits, bears out this deduction. The book is an admirable presentation of good story-application sermon-building.

STEWART G. COLE.

A Manual of Christian Beliefs. EDWIN LEWIS, Th. D., Professor of Systematic Theology in Drew Theological Seminary. New York: Charles Scribner's Sons. 1927. Pp. 152. $1.50.

PROFESSOR LEWIS is an experienced teacher. He has had varied contacts with men and women in "discussion groups" in conferences and open forums. He has had opportunity to learn the semi-darkness in which most Christians walk. To some it is the dawn of a day into which they hesitate to enter because of the fear of the light; to others it is the twilight of a setting sun, and their "faith" is of the day that is done, and darkness of unbelief threatens. To accustom their eyes to the light and to the darkness has been his joy; and many are grateful for his service. To help others he has published this valuable manual. The treatment is not technical, yet sufficient philosophical background is introduced in order to make the Christian message real. For "the simple gospel" may be too simple to be a gospel. Professor Lewis has succeeded in giving in simple language and in flowing style the basal Christian beliefs.

In the appendices, references are given to a limited amount of relevant literature. There are also suggested topics for further discussion, and lists of questions for each chapter that will serve the student for purposes of review.

The book is commended to the young who are entering with some timidity into the full light of modern knowledge, and to the old who feel that darkness is settling down upon their earlier faith.

MILTON G. EVANS.

The Platonic Tradition in English Religious Thought. The Hulsean Lectures at Cambridge, 1925-26. WILLIAM RALPH INGE, C. V. O., D. D., Dean of St. Paul's. New York: Longmans, Green and Co. Pp. vii and 124.

Platonism and the Spiritual Life. GEORGE SANTAYANA. New York: Scribner's Sons. Pp. 94.

IF it be true, as Coleridge states in his "Table Talk" (July 2, 1830), that the world is divided into two classes of men—"Every man is born an

Aristotelian or a Platonist"—then at least half the world will receive with delight these two little books, little in the matter of pages, but great in thought, and a peculiar joy to those who were fortunate enough to be born in the number of those whose spirits are *naturaliter Platonica.* And, one suspects, even those who sit at the feet of the Stagirite will find these books calling to deeps, and provoking a nostalgia which comes to those who look with longing " to that dear country."

One cannot hope in the short space at the command of a reviewer to compass the field covered by these two authors in the above-mentioned books. Especially is this true of Santayana's book where the thought is so compressed that every word drips with suggestive invitations to alluring by-paths. Concerning the timeliness of the books there is no question, for it is true, as Taylor says in his work on Platonism, " Whenever, after a time of confusion and forgetfulness, our Western world has recaptured the sense of noble living, it has sought them afresh in the Platonic writings."

The Dean of St. Paul's is an avowed mystic, a self-confessed Platonist and renowned for his scholarly works in this field, particularly " The Philosophy of Plotinus." In the book now up for review he develops a thesis elaborated by Sabatier in his well-known work—that true Christianity is the religion of the Spirit, which thought has also received attention in a recent book by Professor Peabody. Inge believes that, in addition to the Catholic tradition and that carried on by the Protestant wing of Christendom, there may be traced a third which he calls Christian Platonism, a tradition which has its headwaters in the Academy and which has been fed by many a stream in the course of the centuries. After an introduction in which he draws the lines of his argument he devotes three chapters to pointing out how this tradition influenced English religious thought during the Renaissance, including the Cambridge Platonists; the time of Wordsworth, with brief mention of earlier Platonic poets; and the Victorian age and the generation which followed it.

This way of looking at the world and method of interpreting the experiences of life came to a focus in the millennium before the Christian era, a veritable "spiritual *aufklärung.*" In the Far East it took shape in Buddhism; in Greek lands it appears in Orphism and Pythagoreanism, and it is through Plato that " this conception of an unseen world, of which the visible world is only a pale copy, gains a permanent foothold in the West."

That the Dean feels that it is through this stream of religious thought and experience that the world is to be redeemed, if ever, is readily apparent. He distrusts the ability and willingness of organized and institutionalized

Christianity to "live by the spirit," and as for the "current valuations of the worldling"—he has nothing but contempt. He does not delude himself into thinking that it ever will be popular, for it is "through many a foe" that this type makes its way; and for a generation which has committed itself to a theory of progress, mechanical and automatic, he can see little hope. Possibly through eugenics a race of men might be bred which will appreciate the things of the spirit; but as far as the present is concerned—well, we are reminded of the impotent rage of Carlyle—"England, thirty million, mostly fools!"

But what are elements of this Platonic tradition? Here we enter the debatable field, and Santayana has great difficulty in accepting as true what Inge feels constitutes the heart of the matter. In this Santayana is not alone. Inge says they are:

1. A spiritual religion based on a firm belief in absolute and eternal values as the most real things in the universe.

2. A confidence that these values are knowable by man.

3. A belief that they can, nevertheless, be known only by wholehearted consecration of the intellect, will, and affections to the great quest.

4. An entirely open mind toward the discoveries of science.

5. A reverent and receptive attitude to the beauty, sublimity, and wisdom of the creation, as a revelation of the mind and character of the Creator.

6. A complete indifference to the current valuations of the worldling.

That these canons constitute Platonism or, even if so accepted, will produce the life of the spirit, will be debated by many, but no one with any appreciation of either traditional or personal Platonism will fail to have his heart warmed by Inge's little book. Read it, whether Platonist or Aristotelian!

When we come to Santayana's book we feel we are in a different world from that to which Dean Inge introduced us. His whole background and training make it inevitable, I suppose, that he see things through different glasses. He is cynical, and yet his cynicism is tempered by gentleness akin to that of Ecclesiastes, and if he seems to live apart and detached from the world, possibly his detachment enables him to see the clearer. Who knows? His whole life has been a struggle as to whether the poet or the philosopher is to be dominant; sometimes we feel that it is the one, sometimes the other, and at still other times we cannot tell whether it is the poet expressing himself philosophically or the philosopher making himself known through poetry. Certainly in this little book he has grappled with the deep things of the spirit, and no one can lay it down without feeling he has been sitting at the feet of a master. There is

a thrust and parry in the book which makes it a delight, although at the same time difficult, to those who appreciate keen dialectical swordsmanship—and through it all a brilliant, scintillating wit which reveals the fact that though far from the "current valuations of the worldling," he is nevertheless of man, human.

That his faith, as he expounds it in this study of "Platonism and the Spiritual Life," will be acceptable to orthodox Christian thought or even that of the Liberal school, is hardly likely. And yet he certainly is not to be listed with those crass and crude materialists who, although a minority, still are quite vociferous. Durant points out that he is conscious of and sympathizes with the inevitable dissatisfaction of man with such views; that is, materialistic. "Why has man's conscience in the end invariably rebelled against naturalism and reverted in some form or other to a cultus of the unseen." Perhaps "because the soul is akin to the eternal and the ideal." And one feels that possibly after all he is closer to Santayana's real faith in his sonnet:

> O world, thou choosest not the better part!
> It is not wisdom to be only wise,
> And on the inward vision close the eyes,
> But it is wisdom to believe the heart.
> Columbus found a world and had no chart,
> Save one that faith deciphered in the skies;
> To trust the soul's invincible surmise
> Was all his science and his only art.
> Our knowledge is a torch of smoky pine
> That lights the pathway but one step ahead
> Across a void of mystery and dread.
> Bid then, the tender light of faith to shine
> By which alone the mortal heart is led
> Unto the thinking of the thought divine.

Which, philosophy or poetry, should satisfy the heart of any Platonist.

Santayana constantly questions the presentation of Platonism as Inge gives it, neither is he satisfied that he agrees with his definition of spirit. One feels here that the "intellectual midwife" has come again to tease and bait his favorite pupil.

> But what do you mean by value; is it intrinsically a value, whether it be watched and prized by any spirit or not? Or on the contrary are values existing supernatural beings. . . Again, you have used the word absolute—absolute in what sense?

And one almost hears the Socratic chuckle.

Santayana stresses the thought that the Greek was a political creature —that his thinking was done in political categories.

> Plotinus professed to be, and actually was an orthodox Platonist; and yet this dominant sense in him of the spiritual life was perfectly foreign to Socrates and Plato. I say this without forgetting the dialogues on love or the almost Roman religiosity of the Laws. After having been very poetical Plato became very austere; but his philosophy remained political to the end (p. 27).

Possibly here is the watershed which divides the thought of Inge from that of Santayana. He (Santayana) does not make Platonism synonymous with the life of the spirit, and to understand what Santayana means by spirit, one must be somewhat familiar with his philosophy as he has expressed it in his larger works. The ideas of time and space as Inge has expounded them do not quite meet with his approval, and he is quite sure that he would not be at home in the Platonic cosmological scheme. He is suspicious of heavens, either Platonic or Christian (p. 69).

> In this world at least, the spirits can flee to solitude, to nature, to play, to the delicious irony of despising the passions one is forced to share; but from heaven, ennobled and sanctified as it would be by so many immortal personages, so many high maxims, marvelous dogmas, and moral exclusions, whither should the spirit flee? Of course the spiritual sense for those celestial facts might be recovered; even in heaven one might be a philosopher.

Here we have the gentle cynic at his best, evoking for us the picture of the unheavenly heaven!

So, after many a pleasant turn and inviting vista, Santayana comes to the conclusion that the characteristics of Platonism as defined by Inge are found in the spiritual life everywhere; others are relevant to Platonism but irrelevant to the spiritual life. I feel after looking into the hearts of these two thinkers as revealed by their books that they are not so far apart as one might think. They have one common touch which is felt time and again. It is the touch of mysticism. And dealing with the things they do in their books, that is not strange. As Albert Schweitzer put it:

> All profound world-view is mysticism. The essence of mysticism is indeed that from my simple crude existence in the world devotion to the mysterious eternal will, which appears in the universe in the form of phenomena, is developed as a result of reflection about the ego and the objective world.

It is that reflection about the ego and the objective world which has given unity to these two books, far apart as they might seem to the superficial glance. In the deeps of mysticism both thinkers find that faith in the "soul's invincible surmise" which leads to "the thinking of the thought divine."

POWELL H. NORTON.

Changing Backgrounds in Religion and Ethics. H. Wildon Carr, Professor of Philosophy, University of London, and Visiting Professor in University of Southern California. New York: The Macmillan Company.

Widely known as an exponent of the philosophy of Henri Bergson, Doctor Carr here has set in the thought forms of that philosophy a fresh statement of the many problems of the idea of God, creation, individuality, ethics, personality, survival, freedom, pain, and evil. Those who, somewhat hastily, hailed Bergson's philosophy as confirmation of their theistic and philosophical views may find reason to abandon their old faith if Doctor Carr can be said to have wrought out consistently the principles of "Creative Evolution." For Doctor Carr writes that

> our modern conception of man's origin and of the progressive creative evolution, which has determined his present commanding position, has rendered *obsolete the whole class of ideas on which their* (*the historic religions*) *teaching is based.*

The author's work, however, is not thus simply negative. There is philosophic construction of the highest order; and if coherence of ideas could be ignored, one might find comfort in many of the steps in the movement of his thought.

As might be expected, Doctor Carr rejects the metaphysics of natural science with its explanations in terms of mechanism. Science has an ideal of precise description; but all description invites interpretation. "To explain the universe requires metaphysics. It is a philosopher's job." And *this* philosopher does not explain the universe in terms of matter. Mind and life are not possibly so explained. The absolute confidence that all the subject sciences would prove to be deductible from simple elementary principles, was wrecked in biology and still more in psychology, for they cannot be brought into the mechanistic scheme.

> All attempts to give a rational meaning to the idea that mind may be a quality of matter have proved vain. The idea of matter being conscious, as in the theory that the brain thinks, involves a patent self-contradiction, for it combines characters which are mutually and essentially exclusive.

Especially interesting are the chapters on "The God of Philosophers," "Evolution and the Moral Law," "Personality and the Problem of Survival," and "The Nature of Human Freedom." One may find difficulty in following the course of reasoning if not familiar with the conception of creative evolution and without some sense of the meaning of relativity; but the effort is rewarding, and leads to some very weighty conclusions.

Spenser B. Meeser.

Cosmic Evolution. JOHN ELOF BOODIN, Ph. D., Professor of Philosophy in Carleton College. New York: The Macmillan Company.

THE works of Professor Boodin reveal one of the most brilliant philosophical and poetic imaginations in the realm of philosophy. One is sometimes lost in doubt as to whether he is reading poetry or philosophy; only to be brought face to face with evidences of keenest philosophic insight. His work is therefore highly engaging, though the main stream of his thought may often be lost sight of in the maze of poetic rapture.

In this book, published in 1925, we have a thesis which needs time to ponder and to which no trivial criticism can do justice. He seeks to present a world-view which shall include the fullest results of scientific research and yet give hope to religious idealism. The book is cosmic in its inclusions and daring in its proposals. His task is impossible if science maintains its materialistic presuppositions; and he claims that the result cannot be achieved if evolution be conceived simply as a this-world process directed or controlled by less than cosmic forces.

He holds that there is a cosmic unity, beyond the range of our world, and its parts react by way of energy-patterns, which are dynamic in all parts of the cosmos. The universe is thus an organic whole. What takes place on the earth is but part of a universe process. "Our little earth is but an island in the sea of being, surcharged and directed by the genius of the whole." "The real unit of reality is not our earth, nor even our solar system."

In the actual world of our experience we find different levels of energy coexisting and interprenetrating in diverse degrees. There is more in the universe than we find on the earth. It is this *plus* which makes motion, evolution, progress on our earth possible. "We cannot refuse recognition to anything that makes itself known to us as having reality, be it electricity, matter, life, mind, spirit," and "there is no reason for regarding the higher levels in the universe as secondary to the lower."

On this ground he formally criticizes materialistic science which ignores or subordinates the higher; and on the same ground he endeavors to prove that the higher categories—life, mind, God—are intrinsic to reality, and that the weight of the evidence confers a superior jurisdiction upon them, thus enthroning God as the creative and guiding genius of the cosmos.

As to God and His relation to the cosmos, while Doctor Boodin's work seems Pantheistic in its trend, these quotations indicate that he does not confuse his theism with Pantheism. "Pantheism has treated *created* nature as the phenomenal manifestation of a unitary inclusive soul. Rather is the relation that of a hierarchy of levels." "As the human organism

is instinct with soul and expresses soul, so nature in its wholeness is instinct with God and expresses God. And yet nature, as we know it, is not God, any more than the organism is soul."

As to the soul he insists we do not have to accept the word of the materialists—" The soul is not a function of the body, but an energy pattern, potent to control the physiological levels "; and as more than body it does not necessarily share the dissolution of the body. We may believe that the Supermind will conserve the significant energy patterns.

SPENSER B. MEESER.

The Next Age of Man. ALBERT EDWARD WIGGAM. Indianapolis: The Bobbs-Merrill Company. 1927. Pp. 418.

ON reading this book President Glenn Frank, of the University of Wisconsin, exclaimed: " Wiggam has done it again! He has made sober science talk in the common tongue. And he has done it without resorting to irritating verbal jazz, which is the favorite device of ' science popularizers ' who are better versed in popularity than in science."

The first time Wiggam did it was when he issued " The New Decalogue of Science." How well he did it is attested by the sale of that book. He did it again in " The Fruit of the Family Tree," one of the cleverest expositions of transmission of characteristics from one generation to another, and again he interested and stimulated thousands of serious-minded readers. And now " The Next Age of Man " grips the reader's attention and holds it fast, as it portrays the struggle of the ugly with the beautiful, the true with the false, the good with the bad within human society. Such amazing questions as these are asked: Can we remain civilized? Will a scientific civilization force men up or down? Has human evolution ceased? What type of man will control the next great age? Of course the author is optimistic. He is a believer in what biology can do. He knows what it has done. He has gathered his material from reliable sources; he uses it with telling effect and often with a droll humor. Some of his epigrams are worth storing in the memory, they are so illuminating and mirth-provoking. Whatever the reader's personal prejudices may be, he will find the book a charming, if sometimes a disconcerting companion that instructs, amazes, arouses, prods. Sleep is difficult with Wiggam at your side, and you do not begrudge the loss of slumber. If, perchance, you may from sheer exhaustion in keeping pace with his fancy's flights drop into occasional naps, the nature of the dreams cannot be predicted, but probably worth the telling when awakening comes. They cannot be any more weird than what " sober science " dreams about

when sober. But dreams come true; and psychology and biology are creating new types of men, if men are willing to be created anew.

The author's creed is worth reproducing in his own language. A paragraph from the *Introduction* gives it:

> My own belief is that biology and psychology have recently placed in our hands new and powerful instruments and agencies by which man can greatly accelerate his own evolution, and that these discoveries of science are going to usher in a new age of man. Human nature, I think, has profoundly changed within the past ten or fifteen thousand years. I believe we are better men than have ever lived; also that human nature is going to change even more rapidly in the comparatively near future than it has ever changed in the past. Beyond question, there is going on, all around us, a rising tide of degeneracy; but right in the midst of it, I am convinced, there is also going on a rising tide of biological capacity. I believe that civilization has in the past ten or fifteen thousand years been slowly evolving a naturally civilized man; and that science is about to place in our hands discoveries which will greatly increase this process in rapidity of action and definiteness of result. There are, here and there, people who are naturally good, naturally sane, healthy, intelligent, and long-lived. These people are naturally happy and naturally civilizable. I believe that through the use of the new instrumentalities of science these people are going, in the course of no great time, to constitute the main body of the population.

Whether this discriminating and optimistic creed is justified or not, the reader will judge after he has read the book. It is not likely any one will regret the expereince of trying to live in *The Next Age of Man.*

MILTON G. EVANS.

Holism and Evolution. GENERAL, THE RIGHT HONORABLE J. C. SMUTS. New York: The Macmillan Company.

THIS *author,* whose identity may not at once be recognized, has made a proposition in the realm of philosophy of much interest and significance. The proposition is the offer of a new concept, inclusive of all the facts known for (a) the explanation or understanding of the phenomena of organisms, individuals, personality, perhaps even "God," in the place of the concept of mechanism which he shows to be inapplicable and vigorously rejects as inadequate; and (b) the recognition of the greater value of his new concept for the understanding of inorganic compounds, even of the atom itself. (c) The concept thus is offered as the principle of all reality —that, in the terms of which, every phase of reality can be taken and stated; and taken in its simple structure as experienced and explained.

"Holism" (from the Greek ὅλος, the whole) is not taken in the sense of "the whole" of the Absolutist philosophy. It is a fresh conception, the expounding, justifying, and application of which occupies the author.

This involves for him the examination of the fundamental concepts of human thought, and the claim, which he adequately justifies, that reformed concepts of matter, life, and mind are all greatly needed, for all three arise in experience, and the present forms leave gaps in thought unbridged.

> Take Evolution as a case in point. The acceptance of Evolution as a fact, the origin of life-structures from the inorganic, must mean a complete revolution in our idea of matter. If matter holds the promise and potency of life and mind it is no longer the old matter of the physical materialists.

He claims that nineteenth-century science went wrong mostly because of the hard and narrow concept of causation which dominated it; and this arose from the wider intellectual error of narrowing all concepts into hard definite contours and wiping out the indefinite surrounding "*fields*," which latter concept is absolutely necessary to get back to the fluid plastic facts of nature.

In his examination of concepts which need reforming he includes those of Time and Space, which he finds already deposed and replaced by "Space-Time concept." The reformed concept of Matter is that matter is a structure of energy units revolving with immense velocities in Space-Time, and the various elements arise from the number and arrangement of the units in an atom. From this structural energetic constitution of matter conclusions can be drawn which narrow the gulf between matter and life. "Matter itself is nothing but concentrated structural energy, energy stereotyped into structure," and its difference from life is not measured by passivity on the one hand and activity on the other, but by the difference in the character of the activities.

The cell is the second of the two fundamental structures in the universe, of which we at present have knowledge—one the unit of the world of matter; the other the unit of the world of life. "The origin of the cell is the origin of life and is still a profound mystery"; but the reproduction of cells seems to admit us to the inner secrets of life, and here we find extraordinary semblance to electrical situations which suggests the electrical origin of cells. Here we walk in the mist of mystery, however, and cannot be so sure; and mind, so associated with life, emerges in the evident control which it exercises in animals and humans, but has its prophecies in the regulation and synthesis of functions in the ordinary activities or organisms.

But General Smuts' main purpose lies in his own concept of *Holism*. Finding a close approach to each other of the concepts of matter, life, and mind and even their partial overflow of each other's specific domains, he asks whether back of them there is not a fundamental principle of which

they are the progressive outcome. He accepts the idea of evolution as creative, not merely explicative of what was given before; creative of reality, continuous creation, not only of new forms but even of raw materials. Bergson's attempt to justify this conception he considers is not satisfactory. His own thought is:

> Both matter and life consist of unit structures, whose ordered grouping produces natural wholes, which we call bodies or organisms. This character of wholeness meets us everywhere and points to something fundamental in the universe. These wholes are not mere artificial constructions of thought; they point to something real in the universe, and *Holism* is a real operative factor, a *vera causa*. There is behind Evolution no mere vague creative impulse, or *Elan* Vital, but something quite definite and specific in its operation, and thus productive of the real concrete character of cosmic Evolution.

Here, his secondary concept of "fields" is emphasized, a plus to the "whole," not something different and additional to it, but as the continuation of it beyond the contours of sense experience.

> The material part which popularly we call the thing is merely the concentrated sensible focus which reveals itself to our limited sensibility and selective intelligence.

In this "field," truly of the reality of anything, is the explanation, the cause, to be found. "The biological whole," for instance, "is fully explained not merely in the light of its past and its present, but also of its future"—there is a time factor in its "field."

It conceives that this concept, with its evolutionary corollary, shakes the whole fabric of mechanism to its foundations. "The iron rule of the past is broken; the future is not a rehearsal of the past. . ."

The universe is open in one direction, that in which it is moving; and "Creativeness" is the keyword and the key position in the conflict between Mechanism and what he calls Holism, the emergent new in the evolution of the universe.

Too much of deep interest claims notice in this review. The chapters "Mind as an Organ of Wholes" and "Personality as a Whole" and "The Holistic Universe" indicate how seminal is the character of this concept, and how destined to affect our general views of the nature of the universe, and cannot be summarized here. As a world-view *Holism* is difficult to classify. The apparent teleological character of it is disavowed by the author. It posits an everlasting Creative activity, regulative of all its own phases, unbegotten, eternally moving toward a cosmic whole of wholes. It postulates a purpose, but denies a Purposer, for that would involve a Mind and Will and therefore God.

But with as good logic and as clearly rational one might urge that General Smuts' thesis is inevitably theistic. But that is not his conclusion.

SPENSER B. MEESER.

Systematic Theology. WILHELM HERRMANN. New York: The Macmillan Company.

WE have here a historical statement of the Reformers' theology, which is supplemented with an interpretation, a criticism, and reconstruction. The book seems not to be exactly a formal system of theology, but extemporized comments on the dogmatic of the Reformers, which have been taken from the notes of students, edited and revised. Herrmann was a distinguished and religiously fervid follower of the Ritschlian school whose works all have a highly evangelical quality.

Theology for him is the necessity of a religious community when it seeks to justify itself within a growing intellectual culture. It must prove itself stronger than other forces of culture and establish itself as something which has universal validity. That is unless religion is willing to separate itself from culture.

The task has great difficulties because of the hidden nature of religion.

> Religion is not something so objectively real that it must needs be observed by all; it appears only in individuals as a spiritual possession, as something peculiar.

It cannot therefore make claim to the name of real knowledge as do the natural sciences. This does not invalidate it as science but shows that its object belongs to history and not nature. Herrmann here presents the regulative principle of his thinking, worthy of extended quotation, as follows:

> History as a whole cannot compel the recognition of its data, because that which is strictly called historical can be perceived as a reality only by those who in some way experience it. We can understand a personality in its reality only by having something of its life alive in our own spiritual life; or, at least, we must be capable of the desire to follow it or fight against it. The same is true of religion; the science of religion is to be cognized . . . not by the formation of rules, but by the representation of a reality in which a man's own experience participates. We have to describe religion as we can see it—first in ourselves, and then (and only then) in others. A man, however, who has no personal experience of religion, cannot be convinced of it by the science of religion; as little can the heroes of history be made convincing to the man who is wallowing in sensuality.

Over against the "intellectualist" explanation of religion, which claims that religion can be reduced to something else, he sets the judgment that religion is the working of God in the events of life, irreducible to

anything else. His examination of the various alternatives to his view is interesting if not convincing. The religious man "in every experience which moves his spirit hears a single living Power speak to his soul." In perfect religion one recognizes, in every experience that quickens him within, the language of a love that seeks his response, and that we should show to this Love the reverence we know to be his due.

One cannot present in a review the work of this principle in every one of the doctrines of theology. Sufficient perhaps to note that his reconstructions of the Reformers' theology do not all conform to its standard doctrine. For instance:

> Nothing in religion should be called revelation save what is capable of setting us face to face with the reality God, and can thus become the basis of religion in us. The way in which others have expressed their faith cannot possibly provide a foundation for our faith.

We have no religion at all till religious conviction is created in ourselves, for "real revelation does not merely tell us what others have believed, it makes us ourselves believers."

A review can inadequately represent that which only a reading of this book can give in rekindling the spiritual life and reminding one of the only source of that life in God.

SPENSER B. MEESER.

Every Minister His Own Evangelist. EDGAR WHITAKER WORK, D. D. New York: Fleming H. Revell Company. 1927. Pp. 192. Price, $1.50.

THE title makes a strong appeal to the earnest minister, especially in view of the fact that the author has been a successful evangelistic pastor. "The ministers of the churches are the evangelists. Why not?" asks Doctor Work.

> Who can better turn the full resources of the church toward winning and saving men? Who better understand the spiritual values of the ordinary means of grace in the church? Who are better able by spiritual genius and initiative to mark out new and unusual ways of reaching men? Intensive preaching of the saving power of Jesus Christ will make any man an evangelist.

The book is marked by a breadth of view and keenness of insight which is refreshing in a discussion of the subject which, in general, follows the usual lines. The writer insists that

> The church cannot hope to come effectively to the modern world with a rich evangelism unless it has tried prayerfully to understand what the modern world is and what its problems are.

Much emphasis is laid on preaching as a means of winning converts, but the evangelistic sermon is considered in no narrow way. The writer urges that "It is a mistake to measure the evangelistic quality of sermons wholly by their revival power." Sermons of instruction, exposition, and doctrine are included as evangelistic. "It is the tone, spirit, motive, interpretation," that makes them such.

Fresh and interesting emphasis is given to prayer, repentance, and the "wonder of the cross of Christ" in their relation to evangelism, and attention is called to the forgotten value of the communion service as an evangelistic agency.

One of the most important chapters of the book is on "The Asset of Youth." "The church must claim the heart of youth and must study unceasingly to find ways of making the claim good." The pastor evangelist takes a personal interest in every child and youth in the congregation, making him the special object of prayer. "When the pastor knows the time, he finds the boy or girl and presses for decision." The book is written from the point of view that evangelism is the principal object of the work of the church.

RITTENHOUSE NEISSER.

Children of the Second Birth. S. M. SHOEMAKER, JR. New York: Fleming H. Revell Company. 1927. Pp. 192.

THIS young Episcopal rector believes that Christianity still works miracles in human life when tried advisedly. He has proved its efficacy in a great university, in overseas war-camps, and in Near East mission leadership. He is now putting it to the test in an old down-town church in New York City.

Christianity's main work, if not its only end, is human redemption, redemption of any soul under any circumstances. To support his conviction he provides the spiritual biographies of nearly a score of saved souls, nor are they "saved" in any uniform or stereotyped manner. The saving is as deep as the living. The souls are college youth, business men, "social" leaders, news-boys. They represent all types and conditions of personal problems. Their every-day behavior now bears out the reality of the Christian experience they have shared. Mr. Shoemaker urges his colleagues in the ministry not to forsake this laboratory mission. Too many good men are so involved with financial campaigns, chore-boy jobs, administrative work, in church guidance, that they entirely overlook the primacy of personal (personnel) work in the Christian ministry. A churchman's main business is to lead people into "traffic with the Unseen."

Each chapter is a reproduction of the spiritual adventure of some

reclaimed person. Much of the story is autobiographical. Pre-conversion, conversion, and post-conversion experience is pictured. One could have wished that the author had refrained more from the introduction of his own interpretation and sermonizings in their stories. Even so, his remarks are usually to the point and suggestive. Each individual tells how he came into touch with Calvary Church, the minister, his colleagues, and the Christ. Most of the stories are nearly as romantic as life. A dinner hour, a rummage sale, a Thursday Evening Group, a prayer circle, the quiet hour of worship, were occasions for introducing the sinner to the Saviour. There was no "buttonholing" procedure, but wise and friendly counseling in the interests of the more abundant life. The whole text is a correction for sanctimonious methods of presenting salvation. It is normal, happy, optimistic merchandizing in affairs spiritual. There are evidences of some good psychiatry in every case study. The rector works on the assumption that right living and mysticism go hand in hand. He helps the Christ release the fuller energies of the individual's life amid the daily scenes where he plies his lot. The book is free from the trappings of theology; it is an apologetic for varieties of conversion experiences in a metropolitan church.

A reading of the book will give a personnel worker some happy suggestions in this type of redemptive business. One is impressed with the unhurried hours this minister gives to prospective Christians, the sound confessional procedure, the rich presentation of the Christ, and the provision of friendly helpers to associate with the defeated in their efforts to win with their Saviour for the better life. For the writer, "sin" is anything that destroys peace of mind, soundness of body, or purity of heart. "Christ" is a Power that can help transform a broken individual into rich, free, joyous self-expression. "Salvation" is changed character, initiated by personal faith in the Christ through a decision to follow him, and matured by fellowship with him in going about daily doing good.

STEWART G. COLE.

The Ethic of Jesus. REV. JAMES STALKER, D. D. New York: George H. Doran Company. 1927. Pp. 403. Price, $2.00.

IT is fitting that the year of the death of Rev. James Stalker, D. D., should be marked by the reprinting of this great work. The book is well described as "a militant study in social Christianity." Although first published in 1909 the passing of nearly two decades has not made the work antiquated. No problems are of greater concern to present-day thinkers than those of sin, repentance, righteousness, and spiritual development,

and these are considered carefully by the writer under the three main conceptions—the Highest Good, Virtue, and Duty.

Facing the first page of each chapter is a collection of texts, drawn from the synoptists, of special value in relation to the discussion which follows. The publishers have rendered a service to the Christian world in making available to a host of new readers the results of the labors of a careful, earnest, profound, and far-seeing scholar, who devoted a lifetime to the study of the words of Jesus and their relation to the problems of personal and social life. It would be difficult to dispute their claim that the book " seems surprisingly new and up-to-date, and gives the reader the best work on the ethical teachings of Jesus that is available."

RITTENHOUSE NEISSER.

Boston Preachers. Pulpit Addresses by Ministers of Boston and Vicinity. Compiled by REV. A. AVERY GATES, S. T. M., Th. M. New York: Fleming H. Revell Company. 1927. Pp. 287. Price, $2.00.

THE reviewer seldom has the privilege of peeping into a volume of sermons but this came his way and he was beguiled. Boston sermons; surely the title awakes interest, and twenty-five of them will give variety and perhaps a little spice.

Twenty-five preachers in the outstanding pulpits of the city and not one of them is a native son. So the city imports her religious leadership. Moreover only one of them was born in the State of Massachusetts. More than twenty of them boast of a childhood spent in the open spaces of the country, one comes from the sunny Southland, while nine of them were foreigners. Such are the men whom Boston delights to honor.

It was noticed that these men were the representatives of the various denominations. So ignorant was the reviewer that the affiliation of fifteen of them was quite unknown. Here was a piece of work for a Sherlock Holmes in the field of theology. Hastily sampling them, Methodist, Congregationalist, Presbyterian, Methodist, and Episcopalian were unerringly detected. How happy! After all there seems to be a flavor and accent, the lingering echo of a shibboleth that still betrays the ancient denominational divisions. But pride soon suffered a fall. Wrong! wrong! wrong! and so it went through the remaining ten indicating that lines of cleavage have most frequently been obliterated.

But what a variety; no two are alike. Here is the sermon of a rhetorician, who commands an exuberance of analogy, a wealth of imagination, and all the cadences of fine diction to adorn the gospel message; while his neighbor is in such deadly earnest that he can give neither time nor

thought to the happy phrase or flashing word. Again a philosopher speaks. He knows the schools of psychology, has pondered the page of history, and brings all to enrich the message of the Master. Here is the sermon of a full-fledged apologist who is well versed in the dialectics of ages long since dead, and who is not quite free from the spirit of mediævalism in his defense of those dogmas that are so dear to him. But we turn over very few pages till we find the preacher who is so kindly disposed toward all "*isms*" that we suspect the stream of his theological convictions must be almost dry. And so it goes, each is an individual and has expressed himself.

Yet there is a splendid unity. Not only do these preachers live in the same city, but they love and preach the same Christ. Not always with the same passion or directness; they approach from various angles, but the aim and objective of each resembles that of the others.

This is a good collection of sermons, worth preaching, worth printing, and worth pondering.

I. G. MATTHEWS.

The Local Church: its Present and Future. FREDERICK A. AGAR. New York: Fleming H. Revell Company. 1926. Pp. 86.

A SMALL book, but extremely valuable. If ministers and church officers would study it, not merely read it, and put into practise such suggestions as apply to their own localities and conditions, the efficiency of churches would be at least doubled. The first three chapters discuss general matters, under the heads of: "Justifying Continuance," "The Strength of a Church," "The Weakness of a Church." The remaining four chapters are devoted to specific and practical matters: "The Minister," "The Finances," "The Objectives of Its Program," and "Building the Future Program." Another chapter might well have been added, giving directions for making the scientific survey of the field, which the author rightly says is the first step toward building an adequate program. Perhaps fuller directions might have been given for obtaining that organization, which, in spite of their many organizations, most churches lack. But it savors of ingratitude to complain of omissions in a book that contains so much of helpfulness—if those for whom it is designed will only use it.

HENRY C. VEDDER.

In China. ABEL BONNARD. Translated from "En Chine," by Veronica Lucas. New York: E. P. Dutton and Company. 1927. Pp. 361. $3.50.

THIS is a delightful book of travel. The author is an accomplished traveler, and has the eye of an artist. He sees the commonplace with

the insight of a poet and describes with the accuracy of a scientist. To journey with him through China today is to have a guide who understands Old China and can see and portray the New China in its birthpangs. The literary quality of the book from the point of view of its French readers may be judged from the fact that its author was winner of the Grand Literary Prize awarded by the French Academy. *"En Chine"* at once secured a wide circulation, although the price was $5.00 a volume. Its great popularity led the American publishers to issue this translation at $3.50 a volume. In the English edition the book retains the literary artistry of the original and loses nothing of its power to inform and to charm.

An American reader will appreciate and enjoy the naiveté of the author in his estimate of France's influence in China, and his observations on the character of the French and their place in human culture. He is always aware that a French poet and artist is his interpreter; he will not have it otherwise; for he is with Abel Bonnard in China.

It is one of the choicest books of travel issued within recent years.

MILTON G. EVANS.

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